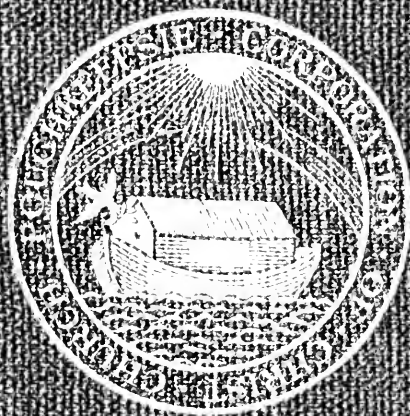


# The RECORDS of CHRIST CHURCH

POUGHKEEPSIE

NEW YORK





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*Rev. J. L. Williams*





Poughkeepsie  
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**THE**

**POUGHKEEPSIE**

**NEW YORK**

**EDITED BY**

**HELEN WILKINSON REYNOLDS**

**PUBLISHED BY THE WARDENS AND VESTRYMEN  
UPON THE TENTH ANNIVERSARY OF THE INSTITUTION OF THE RECTOR  
THE REVEREND ALEXANDER GRISWOLD CUMMINS, A.M., Litt.D.**

**POUGHKEEPSIE  
FRANK B. HOWARD  
1911**



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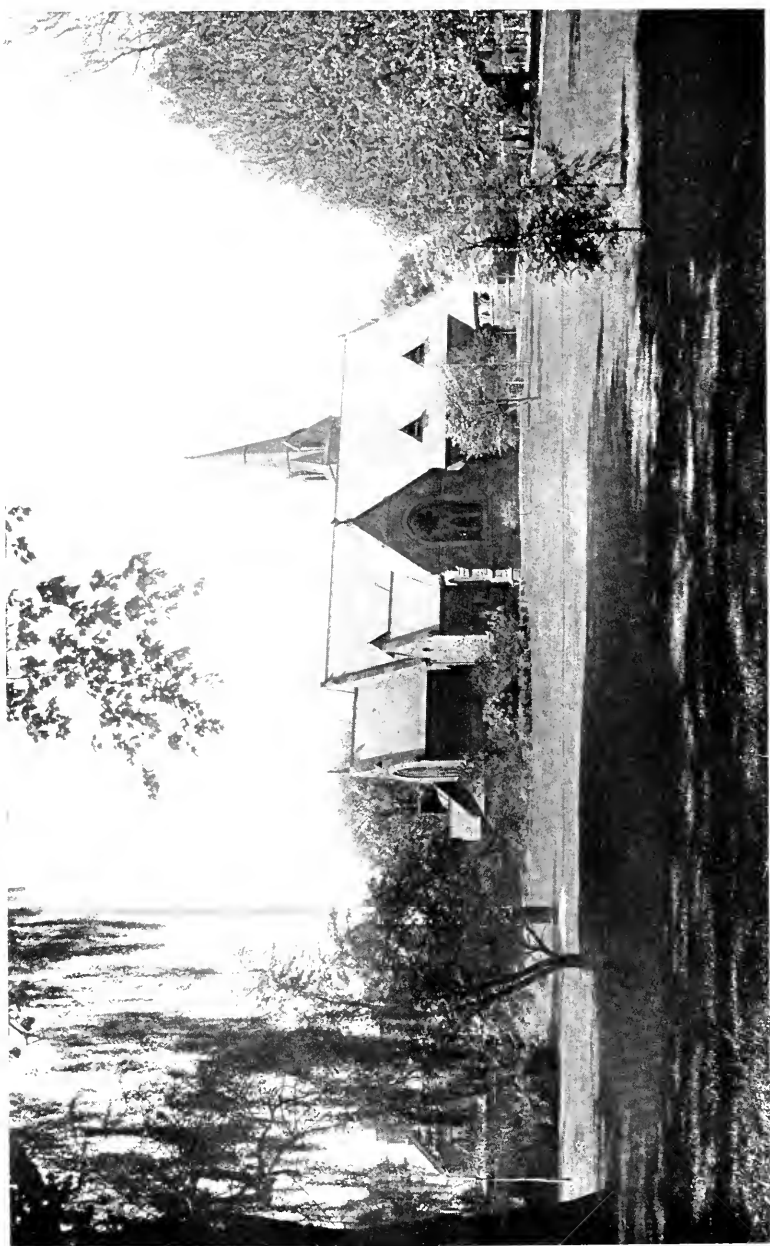
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## PART I













## PART I, 1755-1810

### CHAPTER I

1755-1762

THE VISITS TO DUTCHESS COUNTY OF THE REV. SAMUEL SEABURY, MISSIONARY FROM THE VENERABLE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

**I**N 1755 the Rev. Samuel Seabury, Rector of St. George's Church, Hempstead, Long Island, made a missionary journey into Dutchess County. He came in response to an invitation from some of the members of the Church of England who were residents here, and who were anxious for the services of their Church from which they were cut off.

The visit occurred in November, as, upon his return to Hempstead, he entered upon the parish register of St. George's that, on November 1st, 2d and 3d, he had baptized "at Fishkill" one adult and ten children. Mr. Seabury gave an account of this visit to the Venerable Society for the Propagation of the Gospel, and the records<sup>1</sup> of the Society, on file in their London office, thus refer to it: "The Rev. Mr. Seabury, the Society's Missionary at Hempstead in Long Island, writes, by his letter dated April 19, 1756, that his parish in general is in a good state, &, at the request of the people of Dutchess (Duchess) County (80 miles from Hempstead) he made them a visit, and staid six days, & preached four times to large assemblies; it is a country of a large extent, con-

<sup>1</sup> S. P. G. *Annual Report*, February, 1757, pp. 48, 49.

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taining about 10,000 souls, with only one Dutch Minister, one Presbyterian or Independent Minister, & one Quaker's Meeting but that little attended; & many of the people desired him to recommend them to the charitable care of the Society, & assured him they would purchase a Glebe and build a Church, could they be assisted in the support of a minister; & there are also a great many Germans among them, who are averse to the joining themselves to any other Communion than that of the Church of England; in consideration of all which the Society hath directed Mr. Seabury to take these poor people under his care, & to do them what good services he can at present, consistent with his more peculiar care, & when they have built a Church & purchased a Glebe, as they promise, the Society propose to send a Missionary to them."

Mr. Seabury thus became Missionary to Dutchess County, by appointment of the S. P. G., in 1756. Under this commission he came again, in June, 1757, recording, later, at Hempstead, the baptisms of six children "at Fishkill" on June 26th and 27th, and of one child, June 29th, "at Philipse's Manor."

About this time the substance of the letter he had written on April 19th, 1756, to the S. P. G., became known in Dutchess County. Exception to it was taken, and there was published (anonymously) a pamphlet entitled *A Letter from a Gentleman to his Friend in Dutchess County*. The chief objections raised in this pamphlet were to Mr. Seabury's statement that it was at the request of the people in Dutchess County he had visited them; to his statistics regarding the population of the county; and to his account of the friendly attitude of the Germans toward the Church of England. The

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anonymous writer said Mr. Seabury had visited "only in Rombout," implying he could not be well informed about the county in general.

Before replying to this attack upon him, Mr. Seabury, in March, 1759, made another journey to Dutchess, taking care not to visit "only in Rombout." His record of baptisms shows that March 16th he was "at Poughkeepsie," March 18th "at Fishkill," March 19th "at Rombout Precinct," and "at Bateman's Precinct" the same day.

Returning home he wrote a letter, dated Hempstead, March 30th, 1759, replying to his unknown critic, which he printed in pamphlet form. Two copies of this pamphlet are known to be in existence, one in the library of Trinity College, Hartford, the other owned by Mr. Seabury's descendant, the Rev. Dr. William J. Seabury, of the General Theological Seminary, New York City. The title-page declares it to be *A Modest Reply to A Letter From a Gentleman to his Friend in Dutchess County Lately published by an anon-i-mous writer. By Samuel Seabury, A.M., Missionary from the Society for the Propagation of the Gospel in Foreign Parts. New York. Printed in the Year MDCCLIX.*

After reprinting the anonymous letter in full, Mr. Seabury made answer to it point by point. He said his authority for his statement of the number of other ministers in Dutchess County he had thought good, and "is assured the Gentleman, Bartholomew Noxon Esq., had no design to impose on me. The subject of the Gentleman's Discourse with me was to convince me that Dutchess County was a place proper to be recommended to the charity of the Society. Upon this occasion the Gentleman observed, That he verily believed, that if a

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Clergyman of Abilities, Modesty & Virtue could be procured to officiate at stated Turns at the Fish-Kills, Rombout Precinct, Poughkeepsie and that Part of the Nine Partners, or Crom Elbow, bordering on the Fish-Kills and Poughkeepsie, a considerable Church would soon be gathered. And that from thence the Clergyman would frequently have occasional Calls to sundry other Places in the County."

Bartholomew Noxon, who, it thus appears, was consulted by Mr. Seabury in 1755, was a Beekman man of substantial property and standing. His father, Thomas Noxon, was some-time Master of Trinity School, New York City, and Bartholomew Noxon himself was a staunch Churchman; he owned a house in Poughkeepsie, which he bequeathed by will to his son, Dr. Robert Noxon, and which is now one of the oldest houses standing in the city, being known as No. 81 and No. 83 Market street, near the corner of Noxon. Bartholomew Noxon's will also mentions his books on law and on divinity, Bible, and Common Prayer Books.

Henry and Jacobus TerBoss of Rombout Precinct had been Mr. Seabury's other informants upon the points called in question by the anonymous letter. The population of the county in 1755 had been represented to him by these men as 10,000, which was a fairly close guess to the figures of the official census of 1756,<sup>1</sup> those being 14,147.

In defence of his statement that he had visited Dutchess County by request, Mr. Seabury reiterated that he had been invited to come to Fishkill, and added, "my invitation was signed by Messieurs John Bailey and

<sup>1</sup> *Documentary History of New York*, Vol. 1, p. 696.

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Thomas Langdon Esqrs in their public character as Church Wardens."

An interesting issue is raised in this last clause, the question presenting itself, when, and by whom, were these "Church Wardens" appointed?

September 22d, 1693, the General Assembly of the Colony of New York passed an act entitled<sup>1</sup> *An Act for Settling a Ministry, and Raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queen's County*, which provided for six "Protestant" ministers, who were to be supported by the tithes of the people. One was to be appointed in New York City, one in Richmond County, two in Westchester, and two in Queen's County. The passing of this Act was an attempt on the part of the English administration of the colony to "establish" the Church of England in New York, the Governor claiming, after it was passed, that, under the Crown, he had no legal right to appoint any ministers but those of the State Church in England. In its actual workings the law was attended by much opposition, and by many difficulties and complications. The injury thus done to the Church, by inflaming against it the minds of the Dutch and English Presbyterians, was considered so great that an effort was finally made in 1769<sup>2</sup> to repeal the Act. The Assembly bill for this purpose failed on a technicality, but the War of the Revolution soon accomplished the result intended by the bill.

The Act of 1693 provided for an established ministry in four counties, where wardens and vestrymen were

<sup>1</sup> *Ecclesiastical Records of the State of New York*, pub. 1901 by the State, Vol. 2, p. 1076.

<sup>2</sup> Dix: *History of Trinity Parish*, Vol. 1, p. 325.

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to be regularly elected, and tithes collected. There is no evidence that it was ever extended to cover Dutchess County, and it is difficult to conceive of its requirements in regard to tithes being complied with in this community, composed, as then, of Friends and Presbyterians.

Hence, it is hardly to be supposed that Mr. Seabury's invitation was extended under the operation of the Ministry Act. If some members of the Church of England met, and appointed two of their number "Church Wardens," whom they authorized to communicate with Mr. Seabury, no account of such action has been preserved, and its potency apparently ceased with the delivery of the invitation, for Messrs. Bailey and Langdon are not again mentioned in connection with Church affairs. On the other hand, something of this kind must have occurred, if Mr. Seabury's statement is strictly accurate.

Proceeding in his argument, Mr. Seabury said: "The places proposed for settling the Church are Rombout, Poughkeepsie, and the South Part of Crom Elbow precincts. \* \* \* So great is the Encouragement for the settling of a Minister of the Church of England to serve in those places above mentioned & on the Borders of Beekman's and Philipse's Precincts, that not less than 103 Persons, ten of whom only are single, have already subscribed for the Building of a Church for the Worship of God according to the Liturgy of the Church of England. \* \* \* The Gentleman (Judge Terbus) who has the Care of the Subscription, assured me that he made no doubt but that there were Fifty more in those Places, to whom a Church might be set convenient, that would subscribe; exclusive of Poughkeepsie and Crom Elbow

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where the subscription had not been offered, but had been promised Encouragement by Persons of the best Credit and Influence; where, 'tis presumed, from the promised Encouragement, there will be not less than 100 more subscribers. And tho' I would not insinuate that all these Subscribers are Professors of the Church of England, yet it is certain that many of them are so, and sundrys of them are removed here from Hamstead, and all of them are Friends to the Church and see the Necessity of encouraging it."

The date of the opening of the subscription, to which Mr. Seabury refers, is not mentioned in his pamphlet, but the Rev. Dr. Ladd, in his *Founding of the Episcopal Church in Dutchess County, New York*, says it was first offered in 1756. The circulation of this subscription is the basis for the statement on the memorial tablet placed upon Trinity Church, Fishkill Village, that that parish was "organized" in 1756. In the light of Mr. Seabury's letters, all through the period of his connection with Dutchess County, the weight of sentiment, only, can be attached to this, for "organization," historically and literally considered, did not take place in the county until 1766.

Mr. Seabury made more and longer visits in Rombout Precinct than in other portions of the county, and it is evident a cordial welcome was given him there, for he speaks at length in his pamphlet of the crowded audiences to which he preached. His services were held in private houses and in the Dutch church at Fishkill Village. Mr. Seabury's commission from the S. P. G. in 1756 was as Missionary to the whole county, however, and his reports to the Society, combined with his entries upon the register of St. George's parish at Hempstead, afford

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a record of the dates of his six visits to this field. Briefly tabulated they occurred:

- 1755, November 1, 2, 3, "at Fishkill."
- 1757, June 26, 27, "at Fishkill."  
June 29, "at Philipse's Manor."
- 1759, March 16, "at Poughkeepsie."  
March 18, "at Fishkill."  
March 19, "at Rumbout Precinct."  
March 19, "at Bateman's Precinct."
- 1760, June 19, "at Nine Partners."
- 1760, November 2, "at Fishkill."  
November 4, "at Beekman Precinct."  
November 5, "at Rombout."  
November 6, 7, 8, 9, "at Crum Elbow."  
November 11, "at Philipse's Manor."
- 1762, June 6, 7, "at Fishkill."  
June 9, "at Beekman Precinct."  
June 10, 11, "at Fishkill."  
June 13, "at Nine Partners."  
June 14, "at Rombout."

The archives of the Society for the Propagation of the Gospel contain reports from Mr. Seabury on these visits, which evidence his faithful labor to extend the Church. April 28th, 1760, in a letter on file in London, he said, "I have made a visit to Dutchess County where I had the pleasure of being kindly received by a great number of people, many of which I believe would long ere now have joyned in erecting a Church and qualifying themselves for a Mission had it not been that they have been exposed to great expenses in the present day." These great expenses were probably incident to the campaign about Lake George, which had just occurred, and to which Dutchess County contributed many men.

Mr. Seabury made two visits in 1760, after the above was written, and on March 25th, 1761, wrote again, saying,



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"I have also visited Dutchess County Since my last, & on Sunday November 2d last I preached in the Dutch Church in Fish Kills to a more numerous assembly, both morning & evening, than had ever attended me there at any one time before, & on the Tuesday following I preached at Beekman's precinct in said County about 12 miles distant from Fish Kills, & on the Thursday & Sunday following I preached at Crom Elbow in sd County 20 miles from Fish Kills, & at the several places in said County I baptized 38 children & 5 adults.

"There is a great disposition among the people in Dutchess County to have the established Church fixed among them; but the friends of Church, in common with their neighbors, having been very much scattered in their situation from one another, it is hard to come to a resolution with regard to the place to fix the Church on; However being convinced that many have improved in Christian knowledge & in Christian tempers & Disposition I shall continue to visit them, if it please God to preserve my health, according to the directions of the Society."

The difficulty to reach a decision regarding the location of a church continued. September 30th, 1762, Mr. Seabury reported to the Society: "Since my last I have made a journey into Dutchess County where I preached two Sundays to very Crowded assemblys And three Week Days in Different parts of the County And baptized one Adult and thirty-three children. The County being very extensive & the people Devoted to the Established Church Living in Different precincts, the Difficulty of Reconciling them to one place for fixing a Church I believe to be the Reason they have not yet begun that necessary work."

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His last mention of his work here is under date of March 26th, 1764: "It is now the 2d year since I visited Dutches County, where the harvest is Great, and where I intend, God willing, to make another visit, & where I hope the Society will Send Some very pious young Clergyman to make them a Tender of his service, Even though they Should not Qualify themselves for a Mission According to the Rules of the Society."

One hundred and eight baptisms (nine adults and ninety-nine children) were recorded by Mr. Seabury at Hempstead as the result of his ministrations in Dutchess County. Among these are to be found few family names that were afterward identified with the Church of England in Dutchess, or even associated with the county in other ways. The few exceptions are those of Southard at Fishkill, Crannell at Poughkeepsie, Carman and Noxon of Beekman and Germond and Beadle of Crom Elbow.

The Southards and Carmans and Germonds were Hempstead people (the Germonds originally, and properly, Germaine), and had belonged to St. George's parish. St. George's register mentions, beside these, the families of Baldwin (Balding), Losee, Cornell and Kelsey, representatives of each of which settled in Dutchess.

Travelling conditions, in the years when Mr. Seabury went back and forth between Long Island and Dutchess County, were difficult and fatiguing; the journeys were on horseback, and the roads were few and heavy; the stops were at private houses, in most of which the plane of living must have been primitive. Communication between the several settlements was infrequent and events were few, so that the coming of the Missionary

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into each section was a matter of absorbing interest to the sparsely peopled neighborhoods.

Mr. Seabury's message was of the evangelical preaching type. Not but that he drew a clear distinction between the Church of England and other religious bodies, for he was a convinced Churchman, but his method of reaching the people, to whom he had been sent to minister, seemed confined to preaching sermons and baptizing. Nothing is said of the celebration of the Communion.

In organization of the scattered inhabitants of Dutchess County who belonged to the Church of England, Mr. Seabury accomplished little or nothing. This was primarily due to the fact that he already had the charge of St. George's, Hempstead, and was not free to give the amount of time necessary to effect an organization in the face of such adverse circumstances as existed.

He was a man of spiritual zeal and consecration, who ministered faithfully to the souls in his care, but it remained for another to build on his foundations the organized body of the Church of England in Dutchess County.

## CHAPTER II

THE RECTORATE OF THE REV. JOHN BEARDSLEY. THE PURCHASE OF THE GLEBE. THE CHARTER OF INCORPORATION. THE ERECTION OF THE FIRST CHURCH BUILDING. THE REMOVAL OF THE RECTOR BY ORDER OF THE COUNCIL OF SAFETY. NAMES OF CONTRIBUTORS TO THE RECTOR'S SALARY, 1766-1775.

**S**AMUEL SEABURY came to Dutchess County for the last time in June, 1762. Not long after, his health failed and he died June 15th, 1764.

Meanwhile the need for a resident missionary in the county had begun to be more generally realized. The President of King's College, New York, Dr. Samuel Johnson, wrote to the Archbishop of Canterbury on July 25th, 1759: "The next thing is to give your Grace an account of those places where Ministers are wanted. And here, I beg leave first to mention a great part of this province; I mean all that tract on the East side of Hudson's River, from West Chester upwards, quite as far as we have any settlements, abounding with people, but almost destitute of Ministers of any denomination." "Next above" West Chester "is Dutchess County, a large tract which Mr. Seabury represented, where there is the greatest need of a Mission. Indeed in this, with the Mannours and Frontiers above, part of the County of Albany, there is large and laborious work for at least two Missionaries: And I have two or three hopeful Candidates under my direction, and are within a year

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or two of age for orders, who I hope may be provided for in these places.”<sup>1</sup>

These “hopeful Candidates,” whom Dr. Johnson had under direction in 1759, may very well have included John Beardsley, a student at King’s, who, early in 1761, went to England, in company with Thomas Davies and Samuel Andrews, to be ordained. Returning to America in 1762, John Beardsley assumed the charge of the parishes at Norwich and Groton, Connecticut, in fulfillment of a promise made by him to that end in 1760.

The pledges made to him, however, by the people of those places, were not equally well kept, as their subscriptions toward his salary soon lapsed.

Being a man of restless energy and much executive ability, he set about creating for himself a new field of labor. Knowing of the opening in Dutchess County, New York, for a Church of England clergyman (possibly through Dr. Johnson, as suggested), he came from Connecticut to investigate it for himself. In the two years and a half between the spring of 1762 and the autumn of 1764, he journeyed here six times. September 26th, 1764, he wrote to the Society for the Propagation of the Gospel, reporting his visits, of which letter the Society made note: “Mr. Beardsley has within these three years, with the consent of his people, made six visits to Dutchess County in New York Province, at 120 miles distant from Groton, preached to crowded audiences in various parts of that extensive County, and baptized more adults and infants than in his own Mission. The number of communicants among them is considerable, who greatly lament the want of an In-

<sup>1</sup> *Documents relating to the Colonial History of New York*, Vol. 7, pp. 396-398.

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cumbent. They have set about building a Church and are determined to procure 100 acres of land for a Glebe, a decent House & a title of £30.0.0 sterling, in hopes the Society will be pleased to consider them.”<sup>1</sup>

During 1765 Mr. Beardsley must have worked industriously to arouse the interest of the Churchmen of Dutchess and to band them together for a decided step forward, for, early in 1766, he succeeded in raising a sufficient sum to guarantee the purchase of a glebe, and thus to obtain the coöperation of the Venerable Society in the erection of a mission.

A torn fragment of the original subscription paper has survived the changes and chances of a hundred and forty-odd years. It bears a few of the signatures, and, fortunately, untorn and unfaded, the date stands out conspicuously,—April y<sup>e</sup> 2<sup>d</sup>, 1766.

These few names and also those which were on the lost portion of the document are all preserved in a manuscript volume, *Accompts of the Glebe for Poughkeepsie*, and are important and interesting to Christ Church:

Abner Armstrong	£ 4. 0. 0	Eli Emons	?
Isaac Baldwin	6. 0. 0	John Emons	?
John Beardsley	3. 0. 0	William Emott	£ 1. 0. 0
Daniel Cooke	1. 0. 0	Clear Everitt	. 8. 0
Ebenezer Cooper	.10. 0	John F(elton?)	1. 0. 0
John Coapman	1.10. 0	Zachariah Ferdon	4. 0. 0
Bartholomew Crannell	12.10. 0	Jacob Ferdon	2. 0. 0
Charles Crooke	10. 0. 0	John Ferdon	4. 0. 0
Richard Davis	8.00. 0	Johannes Ferdon	7. 0. 0
John Davis	2. 0. 0	William Forman	. 8. 0
Thomas Dearing †	1. 0. 0	John Frear	. 4. 0
Jacobus Depeyster	6.10. 0	Peter Harris	10. 0. 0
Lewis Du Bois	.10. 0	Peter Heyser	.16. 0
Thomas Duncan	1. 0. 0	William Jecox	1. 0. 0

1 S. P. G. *Journal*, No. 16, p. 268.

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Moss Kent	£ 2. 0. 0	Benjamin Payn	£ .16. 0
Peter Lausing	1.10. 0	John M. Retsey	1. 0. 0
Johannes P. Lausing	1. 0. 0	Daniel Roberts	10. 0. 0
William Lausing	1. 0. 0	Henry Sands	1. 0. 0
Peter A. Lausing	.16. 0	George Sands	.16. 0
Johannes Lausing	15. 0	Maurice Smith	1. 4. 0
James Livingston	15. 0. 0	Samuel Smith	2. 0. 0
Gilbert Livingston	2. 0. 0	Richard Snedeker	5. 0. 0
John Lovett	1.10. 0	Thomas Stuart	1. 0. 0
William Ludlow	1. 0. 0	Hannah Ten Broeck	2. 0. 0
Johannes Medler	3. 0. 0	William Terry	3. 7.11
Aaron Medler	1.10. 0	Robert Thompson	1. 0. 0
Henry Metcalf	3. 0. 0	Richard Vandeburgh	1. 0. 0
Malcolm Morrison	1.16. 0	Henry Vandeburgh	5. 0
Matias Moss	5. 0. 0	Balthus Van Kleeck	2. 0. 0
John Neill	.16. 0	Leonard Van Kleeck	5. 0. 0
John Neilson	2. 0. 0	Lawrence Van Kleeck	2. 0. 0
Theophilus Neilson	2. 0. 0	Lawrence B. VanKleeck	2. 0. 0
"From Nine Partners"	19. 0. 0	Myndert Van Kleeck	1. 0. 0
Peter Parmenter	.10. 0	Richard Warner	2. 0. 0

With a subscription for a glebe at last successfully circulated it was possible to make a definite application for aid to the Society, which had made the purchase of a glebe a condition precedent to their financial help. A letter was therefore written, which is now on file in London, and which clearly sets forth the local situation:<sup>1</sup>

Poughkeepsie in Dutchess County  
Province of New York in America  
April 10th, 1766.

Reverend Sir

We, the professors of the Church of England in Dutchess County, beg leave to Inform you, and desire it may be Represented to the Venerable Society for propagating the Gospel in foreign parts of which you are Secretary, That this County is

<sup>1</sup> The editor has paragraphed and punctuated all old manuscripts at her discretion, to render them easily intelligible. Words and spelling have been followed with exactness.

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in extent along Hudson River upwards of Sixty miles and in breadth about Twenty miles, and tho very full of Inhabitants, improving slowly under low circumstances, yet the number of Churchmen, interspersed through the county without any regular church, is small in comparison of the Great Number and Variety of Sectaries in the County.

That the late Reverend and Worthy Mr. Samuel Seabury, for many years of the latter part of his days took much pains to unite the professors of the Church in raising a support for and settling a ministry in some parts of this County, and tho, in his life time, his pious Designs did not take their full effect, Occasioned by the poverty of the people and their being settled widely apart from each other, Yet we trust that, thro divine providence, the good purpose planned by Mr. Seabury will, under the protection and aid of the Venerable Society, be at last perfected.

That we have, after many ineffectual attempts, Raised a sum of money sufficient to purchase a handsome Glebe, and will raise Sixty Pounds, this currency, annually, for the support of a minister of the Church, to Officiate in four Different precincts alternately; these precincts take in a tract about twenty miles in breadth and, tho it will be not only very Laborious but also very Expensive to a missionary to Officiate at four churches so far distant from each other, yet the Reverend Mr. Beardsley, Missionary at Groton in Connecticut, has since Mr. Seabury's death Occasionally Visited and preached among us, and has promised that, with the approbation and consent of the Venerable Society, he will accept our call and Officiate amongst us.

Wherefore, we most earnestly entreat of the Venerable Society that they will consider our present circumstances, and admit Mr. Beardsley to accept our call, and give us such aid and assistance as may, with what we raise, enable the Missionary to perform his Laborious and Expensive duty.

We woud further intimate to the Venerable Society that, besides raising the sum necessary for the Glebe, we are wholly destitute of Churches, which will be an additional expense to us, and which we are determined to build as fast as we can after a Missionary (is?) settled among us; till we are able to do which, we flatter ourselves we shall be permitted the use of



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publick places of worship from the favour and countenance of  
the Dutch Holland Churches.

We beg leave to conclude ourselves  
the Societies and your

Most Obedient and  
very Humble Servants  
Daniel Roberts  
Bartholomew Crannell  
John Cooke  
Charles LeRoux  
Peter Harris  
William Humfrey  
Joshua Carman.

To the Rev'd Dr. Daniel Burton.

Of the men who signed this letter, Roberts, Crannell and Harris were residents of Poughkeepsie, Cooke and LeRoux of Rombout Precinct, and Humphrey and Carman of Beekman, and all had more or less to do with the early affairs of the mission. Their letter was sent to Dr. Auchmuty, in New York, Rector of Trinity, who forwarded it to the Society on May 5th, under cover of one from himself endorsing it. The proceedings of a Board meeting of the S. P. G., held July 18th, 1766, record the receipt of these communications. Dr. Auchmuty's letter is there said to have enclosed "the Petition of the Inhabitants of Poghkeepsie in Dutches County, where a Clergyman is much wanted, (he) recommends them to the Favour of the Society, and thinks Mr. Beardsley might be usefully employed in this extensive County." The petition was referred to a committee, which "agreed to recommend to the Society to oblige the Inhabitants of Poughkeepsie by appointing the Rev. Mr. Beardsley to be Missionary in Dutchess County, provided they furnish him with a good House & Glebe & till that can be procured make him a suitable allowance instead

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thereof, & provided they execute & deposit a Bond in the hands of Dr. Auchmuty for the performance of the same, as well as the regular payment of their annual subscription of £60.0.0 per annum, their Currency." The Board "Resolved, to agree with the Committee, provided it shall appear upon enquiry that there are in this District sufficient Number of Church People to make a Missionary necessary here."

The unavoidable delay between the dispatch of the petition in the spring and the receipt of a reply from London (means of communication being what they were at that time) chafed Mr. Beardsley's impatient spirit, and at midsummer he addressed the Venerable Society in his own behalf, setting forth the untoward state of his charge in Connecticut, and enclosing a copy of the Dutchess County petition, to emphasize the desirability of the transfer of his station. The Society made note on October 17th, 1766, of "a letter from the Rev. Mr. Beardsley, Missionary at Groton & Norwich in Connecticut, dated Groton, July 27, 1766, representing the necessity of his being removed on account of the neglect of the People of Groton. Inclosed is a copy of the Petition and engagements of the professors of the Church of England in Dutchess County (the original of which was laid before the Board in July last, & their Petition granted upon certain conditions). To this extensive and fatiguing cure Mr. Beardsley is desirous to be removed, with such salary as the Society shall be pleased to bestow, in addition to that which he has heretofore enjoyed. Should the Petition of Dutchess County not be granted, he is willing to go to Newburgh, the Chh. Wardens and vestry of that Mission having also applied to him. Agreed that Mr. Beardsley's

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salary in Dutchess County be £30.0.0, to commence at the time it ceases at his former Mission."

When notification reached Dutchess County of the terms of the action taken by the Society on July 18th, 1766 (which stipulated for a bond, guaranteeing the promise to purchase a glebe), there was held "A Meeting of the Members of the Church of England in Dutches County the 26th of October, 1766."

Poughkeep  
sinck Present Bartholomew Crannell, Peter Harris,  
Johannes Ferdon, Johannes Ferdon, Jr., Jo-  
hannes Medlaer and Charles Moss, for Pough-  
keepsinck Precinct

Rumboutt Jacobus Terboss, Charles Leroux & Richard  
Southerd

Beekmans William Humfrey & Bartholomew Noxon  
Charlott Henry Filkin, Nicolas DeLaVerne, Peter  
Germond, John Germond & James Germond.  
Haveing this Day

Executed a Bond to the Society, agreeable to  
their proposal, for removing Mr. Beardsley  
from Groton, and also an Agreement with Mr.  
Beardsley to allow him forty shills a month be-  
sides his Sallary til a House & Glebe be pro-  
vided for him

voted that William Humfrey Esqr be a person  
for Beekman's precinct to receive proposals  
for Lands to be sold for a Glebe

Charles LeRoux for Rombout

Nicholas DeLavernne Esqr for Charlotte

Bartholomew Crannell for Poughkeepsie

That these persons Confer with Each other  
upon proposals made, and that previous to an  
absolute purchase to be made by them they  
procure a General Meeting to approve

Voted that Mr. Noxon be a Clerk to transcribe  
what shall be necessary concerning the General  
Affairs of the Several Churches.

The bond to the Society, thus executed on October 26th,

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was deposited with Dr. Auchmuty, and the report of the proceedings of the S. P. G. for 1766 states that "the Society, being informed in a Letter from Dr. Auchmuty, dated November 12th, that the People in Dutchess County cheerfully comply with the Terms required of them, & that there are already 80 Church Families in the County, & many more expected, have agreed to establish a New Mission at Poughkeepsie & consented to Mr. Beardsley's removal thither."

Mr. Noxon, who had been appointed clerk to the four congregations, made note that:

1766 Decem 21st Mr. Beardsley entered into the service of  
the Churches agreeable to his Call by Divine  
Service & preaching at the House of William  
Luke 2:32 Humfrey Esqr.

Mr. Beardsley's first service in his new mission was therefore held in Beekman Precinct, as William Humphrey, a prominent resident there, lived a half mile west of the hamlet of Beekmanville and about a mile from Sylvan Lake, a point about equally distant from each of the other three congregations, representatives of which assembled to hear his sermon from the text, "A light to lighten the Gentiles, and the glory of thy people Israel."

His first service at Poughkeepsie was held four days later, being Christmas Day, 1766.

Pending the purchase of a glebe, a house (the location of which is not known) was rented for Mr. Beardsley. Bartholomew Noxon states that "1767 9th Feb Mr. Beardsley set out for Groton in order to fetch up his family & returned again ye 5th March following, preached at Poughkeepsinck 8th Do. so that the other 3 precincts lost each one Sabbath service."

Upon his return from Groton, Mr. Beardsley consider-

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ed it necessary to augment the amount of the subscription for the purchase of a glebe, and, on March 25th, secured pledges aggregating £45.15.0 from twenty-two members of the Dutch Reformed congregation, one third of the amount coming from James Livingston. The preamble to the list of these contributions states that the contributors were "disposed to promote the Pious and Religious designs of the members of the Church of England at Poughkeepsie." As will be seen throughout this narrative, the inter-relations of these two congregations, the Dutch and English, are quite remarkable in their closeness and comity.

The conclusion of the purchase of a glebe now pressed for attention. At once, the old obstacle to progress, the choice of location, arose, and a discussion was precipitated which produced results of deep and far reaching influence. Two of those who were intimately associated with all the events of this period wrote accounts of the same. These men were William Emott and John Davis.

William Emott was descended from one of the patentees of the Nine Partners Patent in Dutchess County, and his family had for many years belonged to Trinity Church, New York. He had come to Poughkeepsie as a young man, married here, and, through a long life, continued an active interest in the Church and in public affairs. He described himself in a deed as "saddler," a business of some extent at the time. In later years he was called "Squire" Emott, the title Esquire accompanying the office of a Justice of the Peace, which office he long held. He lived on what is now the southwest corner of Main and Hamilton streets. To him, the present generation is indebted for a vast amount of detailed information regarding Christ Church from 1766

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down, perhaps, to 1810. He was a member of the vestry 1773-1805, was secretary six years, and for thirty-seven years was treasurer of the Corporation, and, being indefatigable with his pen, he wrote at length upon the parochial affairs. His comments were often caustic and were made without reserve, and it is quite possible that they were thus sometimes unnecessarily irritating.

In this respect there is a contrast between him and John Davis, who, also, contributed largely to the parish archives. Davis did not blink facts and was accurate and businesslike, but his manner was more pacific. Like Emott, he was associated with Christ Church from Mr. Beardsley's arrival to his own death, some fifty years later.

The narratives of how the decision about the glebe was reached, as written first by John Davis, then by William Emott, are as follows:

[When a Glebe was about to be purchased, places were to be sought for, and representatives of the Churches were] to<sup>1</sup> meet on a certain day to determine which place to purchase. They met accordingly on the day appointed, and the Fishkill people held up a place which was Scituated in Rombouts precinct, distance about seven miles from Fishkill Town, and eight or nine from the Town of Poughkeepsie; the Inhabitants of Poughkeepsie held up a place about one mile from the Town of Poughkeepsie.

Upon which, debates arose between the parties about which of the two was the properest place to purchase. The Fishkill said that a Glebe purchased for two Congregations should be Scituated nearly in the midway between the two Churches, and urged strongly for purchasing the place they had in view. On the contrary, the People of Poughkeepsie argued: that a Glebe purchased for two Churches so far distant from each other as these were, should be near one or the other of the Churches, alledging that, if ever the Congregations should be

1 Appendix, Fishkill papers, No. 14.

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able so as to maintain a Minister separately, and should part, that the Glebe so purchased would suit one of the Churches; but, if purchased as desired by the Fishkill people, would suit neither.

After much altercation on the matter, It was agreed to by both parties that they should leave the affair to Mr. Beardsley, and the place he should Choose, should be the Glebe, and should be purchased by both Congregations for that purpose, with this proviso, that, if hereafter, it should so happen that the Congregations separated, that that Congregation which lay nearest the Glebe should have it, Refunding to the Other the first purchase money.

Accordingly, Mr. Beardsley determined on the matter, and Choose the place at Poughkeepsie, and it was accordingly purchased for the two Congregations.

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[Rev. John Beardsley], being<sup>1</sup> a Missionary of the society for propagating the gospel in foreign parts, came from Groton in Connecticut to Fishkill about the year 1766 to establish a mission, and, getting acquainted with Messrs. Cooke and Laroux and others in that town, they entered zealously into the measure.

The terms proposed were that a small Farm or Glebe should be purchased for the use of the clergyman, with a salary of £60.0.0 pr annum, this being complied with by one or more congregations as he should agree to; the Society, on their part, would furnish a Library, and Settel an annuity on the mission of £35.0.0 Sterling.

The gentlemen of Fishkill, wishing to embrace this Opportunity, made sutable exertions in their Vicinity.

But, not possessing resources competent to the Occasion, with Mr. Beardsley's consent they sought for assistance from the adjoining town of Poughkeepsie, who, with respect to numbers or wealth were vastly inferior and might be Shook off at a Convenient Season.

Under these impressions, Messrs. Crannell, Harris and Others were resorted to, and some of the inhabitants of Poquage and Nine Partners were induced to give their feeble aid.

These gentlemen held their meetings at Peter Harris's (now

1 Appendix, Beardsley papers, No. 35.

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Ingrams);<sup>1</sup> the necessity of the case obliged them to form a self-created Society; it was called a Vestry meeting of the four Churches.

The first step was to agree where the Glebe should be purchased, whether in Fishkill or Poughkeepsie.

The gentlemen from the first of these places, considering themselves as principles, expected little opposition to having it in their town and neighborhood.

Mr. Crannell, however, a Sharp Sighted man, took care to make sutable impressions on the clergyman of the propriety of making the purchase at Poughkeepsie. All this was Correct.

However, when the thing was to be settled at Harris's, the one side advocated the purchase of a place near Mr. Cooke's; the other, Ostrander's farm. After a lengthy and warm altercation, in which neither of the parties would yield, they had but one alternative, and pledged their honour to abide the decision of Mr. Beardsley.

He, being called into the room, and not being suffered to decline giving an Opinion, was in favour of Ostrander's Farm.

Mr. Cooke and his friends were much mortified at the parson's decision.

However, as they had committed themselves, they endeavored to have a reconsideration, on the principle that Ostrander farm would cost about a third more than the Fishkill Glebe and contained fewer acres; that the Joint efforts of the intended Churches might not be sufficient to raise the purchase money.

Mr. Beardsley was by some means induced to offer, if no better plan could be devised, to take  $\frac{1}{2}$  of the Land, rather than return to New England and abandon his present plan of a Settlement in Dutchess County.

This silenced the opposition and subscriptions were set on foot to purchase the Ostrander Farm.

From this period, Mr. Cooke and his friends reposed less confidence in Mr. Beardsley, and a cordial intimacy on the part of the Clergyman took place with Mr. Crannell, who, from this moment, until the Grant and Charter was obtained the 9th of March in the year 1773, might be considered the dictator of every measure Relative to the Church affairs at Poughkeepsie.

<sup>1</sup> A map of 1798, State Engineer's office, Albany, shows this to have been near the present Arlington P. O.



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The Ostrander farm, which was advocated by Mr. Crannell, and which was finally purchased August 1st, 1767, lay on the north side of what is now Main street, Poughkeepsie, but which was then known as the Filkin-town Road.

An effort to determine Mr. Crannell's reasons for the strong opinions he held in this matter, which reasons evidently held weight as arguments with Mr. Beardsley, involves a comparison of the Precincts of Rombout and Poughkeepsie at that day.

Rombout Precinct covered an area of eighty-five thousand acres, including within its limits the present townships of Fishkill, East Fishkill, Wappinger, the westerly part of La Grange, and a strip in the southern part of the present township of Poughkeepsie. At the junction of the New York and Albany Post Road with the road leading from the Hudson into the interior of Rombout, a Dutch church had been erected very early, and the tiny hamlet of Fishkill had grown about it, but no commercial or business interests followed. The road from the river into the interior ran on, past this small cluster of dwellings near the church on the corner, and through the section (since become the township of East Fishkill) then called Rombout. The heirs of Francis Rombout, the original patentee, sold this land in large individual holdings to well-to-do Dutch families of Long Island,—Adriances, Brinckerhoffs, Storms, Van Wycks, Van Voorhees, &c. &c.,—so that, at first, the inhabitants were rather widely separated from each other, owing to the size of their farms. These same valuable farms explain the endless intermarriages between the few Dutch families owning them, among whom it was desired to perpetuate the tenure of the land.

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The nearest approach to a settlement, in the vicinity of these families, was around the Dutch church which they built at Hopewell. In neighborhoods, such as either of the above, there was small hope for a Church of England mission.

Poughkeepsie Precinct was not comparable to Rombout in its acreage, which was perhaps a quarter as great. But an analysis of the records of the Board of Supervisors of Dutchess County for 1766, the year of Mr. Beardsley's settlement, suggests that other forces were at work within it. For example, the total assessment in each of these precincts, divided by the total number of taxpayers, shows that the average assessment per capita was very nearly the same in them, although in Rombout the average number of acres, held by each taxpayer, was more than double that of the average in Poughkeepsie. Something beside agriculture was evidently telling in Poughkeepsie.

That something is not far to seek. As has been pointed out elsewhere, before now, the early location of the Court House at Poughkeepsie determined the character of the development of the community. Until 1750, the development was slow; thereafter it was steady and evident. The court sessions attracted lawyers and their clients, for whose accommodation inns were necessary; then tradesmen followed, and, some years before the Revolution, the river landing and freighting business began. Between 1756 and 1766 the number of taxpayers in Poughkeepsie increased twenty-five per cent.

While Mr. Seabury and Mr. Beardsley had been made warmly welcome at Fishkill, that little settlement did not possess within itself the potentialities for growth which were, even then, operating in Poughkeepsie.

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Bartholomew Crannell of Poughkeepsie was "a sharp sighted man," said William Emott. He was a lawyer, and would naturally have been alive to the influence upon the place of his fraternity. The supposition that the view of Poughkeepsie, just outlined, was held by him, and by him presented to Mr. Beardsley, is to some extent supported by an incidental sentence in a letter Mr. Beardsley wrote John Davis many years later, in which he said he supposed the glebe must have risen very much in value, lying, as it did, "so near ye heart of ye capital of ye county."<sup>1, 2</sup>

Mr. Crannell, originally a New York man, established himself at the county seat of Dutchess to practise law, soon after 1740. Beside his general practise, he acted as Surrogate from 1752 to 1775, and was so called, although a Probate Court was not organized here until after the Revolution. But wills from all over the county were proved before him, and taken to New York City to be filed.<sup>3</sup> In 1744,<sup>4</sup> he built his house (which stood on the south side of Main street, about opposite the head of Mill), and married Peter Van Kleeck's daughter, Tryntje. He acquired a large tract of land on the north side of Main street, to the east of which lay the farm he recommended to the Church.

The property which was thus chosen for a glebe was purchased of Gideon Ostrander. He had bought it in 1763 from Hendrick Ostrom, paying £100.0.0 in cash,

<sup>1</sup> Appendix, Beardsley papers, No. 8.

<sup>2</sup> The red sandstone, colonial marker is still standing a few feet east of the glebe-house, "1 mile from the Poughkeepsie Court House."

<sup>3</sup> *Collections New York Historical Society, Abstracts of Wills*, Vols. pub. 1895-1900.

<sup>4</sup> Francis Filkin's *Common Place Book*, Court House, Poughkeepsie.

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and giving a mortgage for £500.0.0. August 1st, 1767, he conveyed two-thirds of the farm to the Society for the Propagation of the Gospel for £400.0.0. This deed is not recorded in the County Clerk's office, but a copy of it is among the parish papers. On the same day, he conveyed the remaining third of the property to John Beardsley, "Clark," for £200.0.0., which deed Mr. Beardsley had recorded in the Clerk's office, on May 12th, 1805.<sup>1</sup>

The extreme western portion of the glebe, thus conveyed to Mr. Beardsley, was always known as "the twenty-three acre lot," and it occasioned, first and last, an amount of difficulty out of all proportion to its size or value. The correspondence and proceedings regarding it are so voluminous that they are added at the close of this volume as a section of the Appendix, it being impossible to halt the action in each chapter to present all the details of such a complicated question.

The roots of the troubles which grew up over the title to the glebe lay in the loose business methods of Mr. Crannell and Mr. Beardsley. Upon this point William Emott said:<sup>2</sup> "There being very few churchmen at that time in Poughkeepsie, Mr. Crannell and Mr. Beardsley volunteered in managing the whole concern; they collected the donation moneys, and made the purchase so far as related to our Church. \* \* \* It is further to be remarked that Mr. Crannell and the parson continued to direct the temporalities of the Church, with the assistance of a nominal Vestry who kept no regular minutes of their proceedings, until about 1772; during which period they had the entire disposal of all money matters,

<sup>1</sup> Dutchess County Clerk's records, deeds, Liber 19, p. 174.

<sup>2</sup> Appendix, Beardsley papers, No. 28.

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and it is to be lamented that they never came forward, after the Charter was obtained from the then government, to explain the purchase of the Glebe and the payments. By which means their transactions for a number of years are not well understood."

In another place Emott wrote<sup>1</sup>: "Mr. Crannell being Counsellor and conveyancer, drew one deed for  $\frac{2}{3}$  to the Society in England, and the other for  $\frac{1}{3}$  to Mr. Beardsley. This policy was necessary to induce the society to establish the mission, and to appease the Fishkill gentlemen. Mr. Beardsley was at this time in low circumstances, as is generally the case with young professional men, and, having no connections to assist him in pecuniary matters, it is conceived that his receiving a conveyance thro the management of Mr. Crannell was merely a nominal thing, for he has never condescended to inform the episcopal Corporation of any payments made by him on the lot." Mr. Beardsley, himself, said<sup>2</sup> that "Mr. Crannell advanced a principal part of Poughkeepsie's share, as well in payment for ye old Glebe as for finishing ye house."

That Mr. Crannell should give generously to the Church, and omit to keep an accurate account of his expenditures, was not the aspect of the case which gave rise to trouble. The trouble was caused by the manner of Mr. Beardsley's acquirement of the twenty-three acres, taken in connection with later events and political changes, which brought about a veritable tangle with the law.

Before the Church came into possession of the Ostrand-er farm in August, 1767, the building of a house had been

<sup>1</sup> Appendix, Beardsley papers, No. 35.

<sup>2</sup> Appendix, Beardsley papers, No. 8.

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begun upon it, and Mr. Crannell took up at once the continuation and finishing of the work. Account books and bills of the period show payments for building materials (bricks, lime, and heavy timber), from May to November, 1767, and also for "brass knob latches," hinges, locks, glass and other sundries. This glebe-house is still standing and in good repair, although altered in some minor details. Within recent years, the writer went over it, finding the original beams of garret and cellar sound and strong and the "brass knob latches" of 1767 still in use.

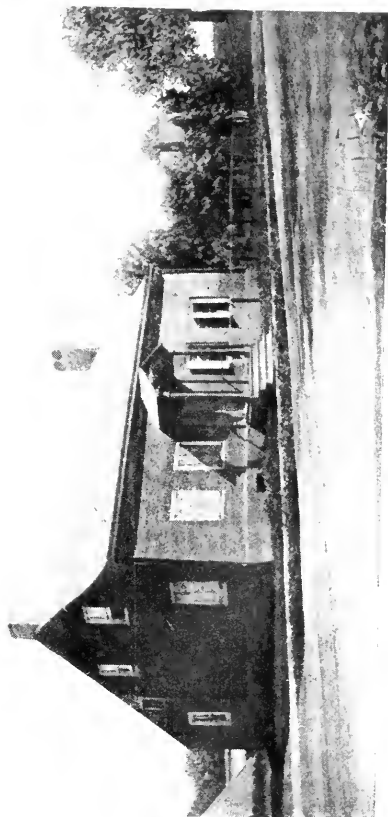
Simultaneously with the purchase of a glebe for the Church of England clergyman, a movement was begun at Poughkeepsie to build a school-house, "and appoint a Master to teach the English language," a subscription paper being opened on July 28th, 1767. This document, and the others on the same subject, are found among Christ Church papers for the reason that Richard Davis, one of the most prominent members of the congregation, was appointed a manager of the school, and apparently had the custody of some of its records. The interesting fact, which these papers witness, is the decline of the influence of the Dutch language at this date, the subscribers toward the purchase of a lot and the erection of the school-house being fifty-seven in number, and the major part of them members of the Dutch Reformed Church.

They procured from Lewis DuBois, for "£10.0.0 in cash and £90.0.0 in subscriptions," a lot in Poughkeepsie, forty-five feet broad in front and in rear, "and in length the length of Abraham Buys's lot," bounded west by the Post Road, north and east by land of Lewis DuBois, and south by land of Robert Patten. This is











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the lot which, on the 1790 map of Poughkeepsie, is marked "School," on what is now the southeast corner of Market and Church streets. By the terms of the subscription paper, the school-house was to be a frame building, twenty-one by twenty-eight feet. The name of the master does not appear, but it is easy to suggest the possibility that Daniel Roberts, one of the leaders in the English Church in its first few years of existence, might have filled the post, inasmuch as he was a schoolmaster in Poughkeepsie so early as 1754.<sup>1</sup>

Although the after-history of this school does not form part of this narrative, it may not be out of place to add that Richard Davis continued his association with it so late as 1812. By that time, a lot on Church street had been secured, on which the school was conducted; the old building on Market street was disused for its original purpose, the map of Poughkeepsie for 1799 showing that it was occupied then as a "Clerk's Office."

While the affairs of the glebe and the school were shaping at Poughkeepsie, the Churches at Beekman and Nine Partners were gaining no ground.

The congregation of Beekman held a meeting on April 26th, 1767, and organized a vestry. William Humphrey and Joshua Carman were elected wardens, and James Van Der Burgh, Richard Cornell and Thomas Cornell vestrymen. On May 1st, 1767, they paid to Peter Harris of Poughkeepsie £25.0.0 "towards the payment for a Glebe purchased for the Church of England," this amount having been contributed in sums ranging from £1.0.0 to £6.8.0 by Bartholomew Noxon, James Van Der Burgh, William Humphrey, Joshua Carman, Richard and Thomas Cornell and Samuel Osburn. On

<sup>1</sup> Dutchess County Clerk's records, deeds. Liber 4, p. 147.

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May 1st, 1768, the vestry, above named, were reelected, the election taking place at Mr. Humphrey's, but this is the last heard of the Church at Beekman until 1774, when it had disbanded.

The salary accounts of Christ Church reveal the fact that, after December, 1768, the Church at Poughkeepsie assumed the quota of the congregation at Nine Partners, which thus, after two years' effort, lapsed out of existence. By "Nine Partners" was meant the general vicinity of which the hamlet of Washington Hollow now forms the center,<sup>1</sup> it being in that neighborhood that the families of Germaine, Filkin, Beadle and De La Vergne lived, all of whom were in some measure interested in the Church of England.

In 1773 the vestry made formal note that the Rector was giving half of his services to Christ Church, and voted that his salary be paid annually, and that he also be paid annually for "part services," the latter clause probably referring to some portion of the quarter of his time which would have been devoted to Beekman, had that Church lived.

An effort was made in 1774, by the Poughkeepsie vestry, to induce the Church at Fishkill to pay the Beekman share of the Rector's salary. In a letter dated February 16th they said that:<sup>2</sup> "the Vestry Considering how Absolutely Necessary it is for the Security and promotion of the Church here that their Clergyman be secured in the payment of his full Salary, and Understanding that since Beekman's Precinct dismissed Mr. Beardsley no proper security has been given him to secure the payment to him of that Quarter, we Can't

<sup>1</sup> The later Precinct of Charlotte included this section.

<sup>2</sup> Appendix, Fishkill papers, No. 3.

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help mentioning this matter to you as a thing of moment; we, on our parts, have made proper provition for the Quota of the Nine Partners from the time of his dismission from thence, and recommend to you to do the same with Regard to the other. With the failure of one, may deprive us both of a Clergyman, and be a means of our being represented in an Unfavorable light to the Venerable Society on whom we so much depend."

The Fishkill wardens, Daniel TerBoss and Richard King, replied<sup>1</sup> that they "would be heartily glad if it were in their power to comply," but they conceived it to be impossible for them to do so. A memorandum of May 27th, 1775,<sup>2</sup> speaks of the fact that Beekman's quarter of the Rector's services was being given to Fishkill, but that his salary for the same was unpaid.

The joint affairs of the four congregations were summarily disposed of by the events at large of 1775, and the quadrilateral arrangement was never again attempted.

With the purchase of a glebe accomplished, a glebe-house built, and a school in existence for teaching English, the subject of importance which would naturally have claimed attention next was the erection of a church building. But this was postponed by a delay that arose from an unexpected source, which is succinctly described by John Davis:<sup>3</sup>

"Adjoining to the Glebe lay a parcel of waste, uncultivated land, in Common, then said to belong to the Descendants of Myndert Harmanse, one of the Original proprietors of the soil, and, according to the Deed of the

<sup>1</sup> Appendix, Fishkill papers, No. 4.

<sup>2</sup> Appendix, Fishkill papers, No. 6.

<sup>3</sup> Appendix, Fishkill papers, No. 14.

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Glebe to the Society for Propagating the Gospel in foreign parts, the Glebe had a right in it for pasture and wood.

"After some years the people of Poughkeepsie was Informed that the land said to be Commons was like to be Vacant Land. and that Mr. Leake had Petition(ed) the Governor and Council for a patent for it; and it was also said that the Title of all the Land in the patent, under which the Glebe was held, was not good, and that the Inhabitants living thereon were uneasy and wanted a Confirmation for them.

"The members of the English Church in Poughkeepsie then petition(ed) for part of the land then deemed Vacant, and, in Order to have the Confirmation made out, got Mr. Cockburn to survey and make a map of it.

"Mr. Beardsley, hearing that the Governor would confirm unto the Inhabitants, holding under Saunders and Harmense, all the Lands they possessed, and knowing that the deed of the Glebe did Intitle the Glebe to some part of the Common Land, did, when Mr. Cockburn surveyed the Glebe, git annexed to it a part of the said waste land, and which was accordingly confirmed to and with the Glebe; and then Governor and Council did give and grant unto the Corporation of Christ Church in Poughkeepsie Two Hundred acres of the said Vacant Land."

The patent referred to was granted in 1686 to Robert Sanders and Myndert Harmense Van der Bogert, and covered the middle and northern portions of the present city of Poughkeepsie and its outskirts. It was drawn up with such ambiguous description of boundaries that William Emott said<sup>1</sup> that "Governor Moore, in March 1768, determined Hermanses and Saunders patent was intended to grant only 1,200 acres, instead of 12,000

<sup>1</sup> Appendix, Fishkill papers, No. 33.

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acres,” and that the Church was “justly alarmed at the insufficiency of the title they had purchased under.” Further,<sup>1</sup> that “John Beardsley, Barth’w Crannell, Isaac Balding & Richard Davis Signed a petition to Gov’r Tryon 4 Oct’r 1771, Setting forth, in Substance, that all the lands purchased of Ostrander was the Sole property of the Church, & was, for want of Letters of incorporation, held by Deeds of trust only,—to wit, a Deed to the Society and also a deed to Mr. Beardsley; all which is again contained in the Recitals in the Confirmation and Charter and other Documents. And this same Mr. Beardsley, under the Counsel and direction of Mr. Crannell, went to New York as Agent, and presented said petition, and attended to Business with the utmost diligence, until he got it accomplished.”

This petition was presented on December 31st, 1771, and a favorable vote upon it was taken by the Governor and Council May 19th, 1772,<sup>2</sup> but ten months intervened before the large parchment document (still in good preservation with the seal attached) was made out. It was passed February 17th,<sup>3</sup> and, on March 9th, 1773, signed by the Secretary of the Province.

Relieved of a burden of antiquated legal phraseology, the simple provisions of the charter of Christ Church stand revealed:

George the Third,

To all to whom these presents shall come, greeting;

Whereas:—“The Reverend John Beardsley Clerk and other Inhabitants of Poughkeepsie” presented to Governor William Tyron, December 31st, 1771, a petition;

1 Appendix, Beardsley papers, No. 35.

2 *Calendar of Council Minutes*, Vol. 31, p. 12 (New York State Library).

3 *Ibid.*, p. 59.

## *The Records of Christ Church*

Petition set forth that "said inhabitants and those adjacent in like Communion" had long been inconvenienced for want of regular administration of divine service; they had some time since procured the Rev. John Beardsley to be sent them by the S.P.G.; they had lately purchased a glebe of 87 acres, part of the tract granted to Sanders and Harmense, but which, for want of letters patent of incorporation was held by deeds of trust, only;

Therefore:—petitioners asked for Royal charter of incorporation and Royal confirmation to their said corporate body of title to the land, and a grant of a parcel of waste land, known by number 68 and by appellation common, and bounded at one end by said glebe.

On consideration of said petition, Council did, on May 19th last past, vote to incorporate the petitioners, confirm the title to the 87 acres bought as a glebe, and give title to 200 acres of common adjoining.

Description of land; 287 acres.

The petitioners corporate title to be "The Rector and Inhabitants of Poughkeepsie in Dutchess County in Communion of the Church of England as by Law Established."

The Corporation is capable of being party to suits at law, and has power to buy and sell real estate, provided the yearly value of the real estate (exclusive of the church building) does not exceed £500.0.0.

The Corporation is to have one Rector, two wardens and eight vestrymen.

The charter appoints as wardens Bartholomew Crannell and Samuel Smith, and, as vestrymen, Richard Davis, John Child, John Davis, John Ferdon Jr., John Medlar, Zachariah Ferdon, Isaac Baldwin, Jr. and David Brooks.

The annual vestry election to be held on Tuesday in Easter week. The election to be held at the church (when that has been erected), after "at the least a week's notice thereof, by publicly declaring the same after divine service in the Morning, on some Sunday not more than three weeks before the time of election." The election to be by "the Voices of the members of the Corporation hereby constituted."

In case of a vacancy, the Rector and wardens, or any two of them, to appoint a day for an election to fill it; notice to be given "immediately after divine service on some Sunday not more than three weeks next preceding the day appointed."



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Non-residents of Poughkeepsie, when members of the Church of England, are eligible to election to the vestry.

Royal order that a church building be erected in the Precinct of Poughkeepsie as soon as possible, to be called Christ Church.

Provisions for vestry meetings.

Vestry empowered to transact the business of the Church, and to make its own rules.

A record of proceedings to be kept.

The vestry has power to choose and change the Corporation seal.

The Rector given sole power to appoint a clerk to assist him in performing divine service, and to appoint the sexton.

In case of vacancy in the Rectorship, the power to fill it vested in the wardens and a majority of the vestrymen.

The patronage of the Rectorship vested in the vestry.

Royal confirmation of title to 87 acres of glebe granted to "The Rector and Inhabitants of Poughkeepsie in Dutchess County, in Communion of the Church of England as by Law Established."

Royal grant, to the same, of 200 acres of common or waste land, excepting all gold and silver mines and white pines fit for masts for the Royal Navy.

Rent of two shillings, six pence, each hundreded acres or part thereof, to be paid at the Custom House in New York City, annually on the Feast of the Annunciation, commonly called Lady Day.

If, within the ensuing three years, the Corporation fails to plant and cultivate at least three acres for every fifty, of lands here granted, the lands are forfeited and revert to the Crown.

The charter to be registered in the Secretary's office, New York City, within six months from the date thereof.

Signed and sealed March 9th, 1773.

Mr. Beardsley reported to the Society for the Propagation of the Gospel:<sup>1</sup>

Poughkeepsie  
26th October 1773

Rev'd Sir

permit me to acquaint the venerable Society that I have in the year past baptized fifty nine white and two black Infants,

1 S. P. G. *Records*, Vol. 3, B, New York, Part II, 1759-1782.

## *The Records of Christ Church*

& four white adults; that the Church in this Mission is much in the Same State as when I wrote last April, Slowly improving under low circumstances; and that I have drawn my Bill of £17.10.0 Sterling in favour of Mr. Thomas Fisher, Merchant, of New York.

We have, by a Smile of government, lately obtained a Charter of Incorporation to our Chh at Poughkeepsie, with a grant of Two Hundred Acres of waist Land nearly contiguous to the old Glebe, which Lands (though at present of but Small value being something rough & unimproved) will in Time Set us on a respectable footing.

I am Rev'd Sir the venerable Society & your most obedient & most

Humble

Servant

John Beardsley.

Hardly had the ink upon the charter dried, when protest was raised by the Church at Fishkill that two charters of incorporation, and two confirmations of title to the glebe, had not been obtained.

It had been Mr. Beardsley's original intention to procure two. On October 4th, 1771, he and the vestry of Trinity Church (composed of Jacobus Terbos and Joseph Green, wardens, and Zebulon Southard, Joseph Cary, John Halstead and Thomas Pyre, vestrymen) had filed a petition<sup>1</sup> asking for incorporation, which the Council voted,<sup>2</sup> November 13th, 1771, should be granted.

Some one in the Secretary's office at that time must have been making money over red tape and the law's delays, for the expense of getting business done through that office proved so great that Mr. Beardsley decided two charters were beyond the financial reach of his congregations. The statement, over his own signature, is

<sup>1</sup> *Calendar New York Historical Mss. (English)*, p. 797.

<sup>2</sup> *Calendar of Council Minutes*, Vol. 29, p. 514, N. Y. State Library.

## *The Records of Christ Church*

twice found<sup>1</sup> that but one charter was gotten in order to save the cost of two.

The land confirmed by the charter consisted of the original glebe, which was owned jointly by the Poughkeepsie and Fishkill Churches; the twenty-three acre lot, which Mr. Beardsley held a deed for; and two hundred acres of commons, a gift from the Crown.

At the first meeting held by the vestry of Christ Church after the charter had been received, a resolution<sup>2</sup> was passed, formally recognizing the claim of the Fishkill Church to half of the original glebe. No mention was made of the two hundred acres of commons, which the Poughkeepsie vestry considered had been given to their Church alone. Mr. Beardsley was present at this meeting.

Correspondence took place between the two vestries in 1773, 1774 and 1775, on this subject, which, with related material of later date, is included in the Appendix to this volume.

The vestry at Fishkill wished either of two things. One, to receive from Christ Church a firmer guaranty to them of their title, which had apparently been absorbed under the charter; the other, that the glebe should be sold and their share of the proceeds put out at interest towards the Rector's support.

The vestry of Christ Church replied to the first that they did not know what more of a guaranty they could give than they had already in the resolution they had passed; and to the second that, as the Fishkill vestry had repudiated certain agreements made by their predecessors, on the ground that the latter "had not Suffici-

<sup>1</sup> Appendix, Beardsley papers, No. 8, & No. 23.

<sup>2</sup> Appendix, Fishkill papers, No. 1.

## *The Records of Christ Church*

ent Authority to make Such an Agreement, So this Board conceive the Same Objections may lay in future to any agreement now to be made with their Brethren of the Fish Kill Church by their present Representatives; are therefore of Opinion nothing firm and lasting Can be determined on till a Charter of Incorporation for the Church at fish Kill be first Sued out and Established.”<sup>1</sup>

It is noticeable that in this discussion, lasting two years, and to which Mr. Beardsley was a party throughout, there is no reference to the question, which arose later, whether the two hundred acres of commons had been granted to Christ Church only, or to Christ Church and Trinity together.

The commencement of the War of the Revolution closed the matter for the time being, leaving it in an inconclusive state.

Trinity Church, Fishkill, had proceeded to the erection of a church building the year after Mr. Beardsley's settlement. On September 30th, 1767, two months after the acquirement of the glebe at Poughkeepsie, a lot was bought<sup>2</sup> “on the road leading to the Fishkill Landing, near the Dutch church,” on which was built the substantial frame building that is still standing and in use.

After the Governor's Council had by vote confirmed the title to the glebe, and the occasion for delay was removed, Mr. Beardsley, with characteristic promptness, did not wait for the charter to be signed, but opened a subscription in behalf of the church building needed at Poughkeepsie. Three of these subscription papers, all dated January 1st, 1773, bear the names which have been combined into the following single list:

<sup>1</sup> Appendix, Fishkill papers, No. 6.

<sup>2</sup> Dutchess County Clerk's records, deeds, Liber 7, p. 251

# *The Records of Christ Church*

Isaac Balding	£20. 0.0	Peter Luyster	£ . 4.0
Isaac Balding Jr.	5. 0.0	C(?) Mancius	10. 0.0
John Bard	15. 0.0	Hendrick Masten	.10.0
John Bard Jr.	7.10.0	Johannes Medler	5. 0.0
John Barns	5. 0.0	John Mott	8. 0.0
William Barns	1. 0.0	Samuel Mott	2. 0.0
John Beardsley	20. 0.0	Peter Mullin	.12.0
Adam Bergh	. 8.0	Bartholomew Noxon	15. 0.0
Abraham Brinckerhoff	2. 0.0	James William Payne	25. 0.0
David Brooks	3. 0.0	Henry S. Pells	.16.0
Caleb Carman	2.10.0	Thomas Pinkney	. 8.0
John Child	10. 0.0	Thomas Poole	5. 0.0
Jacob Coapman	. 6.0	John Michael Richter	2.10.0
Isaac Cole	. 4.0	Benjamin Rosekrans	. 8.0 —
John Cooke	5. 0.0	James Rosekrans	. 8.0 —
Bartholomew Crannell	50. 0.0	Henry Rosekrans	. 6.0 —
Jane Crooke	10. 0.0	John Schenck Jr.	1.10.0
Richard Davis	50. 0.0	Peter (Seaman?)	. 8.0
John Davis	15. 0.0	Johannes Shear	1. 0.0
Abraham Degraff	. 2.0	James Sheels	1. 0.0
Moses Degraff	. 8.0	John (Sitton?)	1.10.0
Johannes de Wit	1. 0.0	Abraham Sleight	. 8.0
John Dorlon	.16.0	Samuel Smith, Boat-	
Lewis Du Bois, "the Land		man	8. 0.0
To Sett the Church on."		Samuel Smith	5. 0.0
William Emott	5. 0.0	Maurice Smith	5. 0.0
George Freligh	. 8.0	John Smith	.10.0
John Halsted	1. 0.0	Benjamin Smith	. 8.0
Joseph Harris	2. 0.0	Peter Tappen	5. 0.0
Isaac Hegeman	.10.0	Edward Tredwell	. 8.0
Robert Hoffman	2. 0.0	Margaret Van der Burgh	3. 0.0
Jonas Kelsey	3. 0.0	John Van Den Burgh	.16.0
Simon Laroy	. 6.0	Aswarus Van Kleeck	2. 0.0
Simon Laroy Jun	1.12.0	Barent Van Kleeck	. 8.0
Peter Laroy	.16.0	John Van Kleeck	.16.0
Mordecai Lester	.16.0	Peter B. Van Kleeck	1. 0.0
Gilbert Livingston	3. 0.0	Peter Van Kleeck	1. 5.0
Philip J. Livingston	10. 0.0	Stephen Van Vorhees	. 8.0
Peter Low	. 8.0	Baltus Velie	.12.0
William Low	. 8.0	Myndert Velie	2. 0.0
John Low	. 8.0	John Watts	. 5.0
Henry Ludington	.16.0	Jacobes (?) "paid in lambs."	

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Lewis Du Bois, one of the larger land owners in Poughkeepsie, who was long a contributor to the support of Christ Church, presented the site for the building. His deed<sup>1</sup> to the Corporation describes the lot conveyed, as situated in Poughkeepsie, on the Post Road, bounded by the school-house lot on the south and by the land of Jonas Kelsey on the north. Jonas Kelsey was Lewis Du Bois's brother-in-law, and a life-long member of Christ Church.

During the autumn of 1773, the foundation of the church was laid, but it soon became evident that a larger building fund was needed. Mr. Beardsley accordingly went to New York and begged help from men prominent in business and in the Church, who gave him substantial encouragement for his up-country mission. The subscription papers, bearing the signatures obtained during this visit, are among the parish manuscripts, and read like a roll call of old New York:

William (Astick?)	£ 1. 1.0	William Denning	£ .10.0
George Ball	1. 0.0	Elias Desbrosses	5. 0.0
Samuel Bard	1.12.0	James Duane	3. 4.0
Goldsboro Banyar	1.17.0	Thomas Duncan	1.12.0
Gerald William		James Emott	2. 6.0
Beekman	1. 4.0	Francis Filkin	5. 0.0
Henry Beekman	5. 0.0	John Fisher	3. 4.0
Grove Bend	2. 0.0	Hugh Gaine	1.12.6
Mrs. Anne Chambers	3. 5.0	Peter Goelet	3. 5.0
Thomas Clerk's		Andrew Hammersley	.16.0
wife	.16.0	Daniel Horsmanden	
A Club	5. 0.0	Esq.	2. 0.0
John D. (Cremshaw?)	1. 0.0	Samuel Jones	1. 0.0
Anake Crooke, "A		Edward Leight	1.12.6
sett of Damask		Captain Lawrence	. 8.0
Furniture for the		John Leake	.16.3
Desk and Pulpitt."		Jacob Le Roy	2. 0.0

1 Christ Church Parish Mss., Papers of First Church, No. 4.

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Robert R. Livingston	£10. 0.0	Perry, Hays & Sher-	
Robert R. Livingston		brooke	£3. 5.0
Jr.	3. 4.0	Fred: Rhinelander	. 8.0
John Livingston	2. 0.0	James Rivington, "A Church	
Abraham P. Lott	.12.0	Com'n prayer book."	
Gabriel William Lud-		Richard Sanse	. 8.0
low	3. 5.0	Davis Seabury	1.10.0
William Henry Ludlow	1.12.6	Peter Stoutenburgh	2. 0.0
George Duncan Lud-		Ten Eyck & Seaman	1.12.6
low	3. 5.0	John Thurman Jr.	1.12.6
George and William		A Person Unknown	30. 0.0
Ludlow	3. 4.0	John Van Cortland	3. 4.0
Gabriel H. Ludlow	3. 0.0	Augustus Van Cortland	2. 0.0
William Lupton	1. 0.0	Anthony Van Dam	3. 0.0
Mr. Marston	2. 0.0	John Vanderbilt	1. 0.0
John McKisson	.16.0	Jacob Van Vorhees	.16.3
Abraham Mesier	.16.0	Henry White	2. 0.0
Mesier & Schenck	1.12.6	Daniel H. Wickham	. 8.0
Edward Nicolls Jr.	.16.3	John Wood	.16.3
Charles Nickalls	1.10.0	John Woodward	1. 1.8

Scattered subscriptions were received in 1774 from Churchmen and non-Churchmen at Poughkeepsie and in various parts of Dutchess County. One of these formed the first legacy ever received by this parish. Charles Crooke, whose country home was the property, near Hyde Park, that is now owned by Thomas Newbold, belonged to a New York family that had been identified with Trinity Church, and represented among its wardens and vestrymen from 1697. Being a strong Churchman, he was one of the earliest and largest contributors to Christ Church, and when he made his will,<sup>1</sup> April 25th, 1770, he left £25.0.0, "to be paid to the Church Wardens toward building a Church." His will was proved December 1st, 1772, and his widow, as executrix, paid the legacy, the receipt of which the vestry of

<sup>1</sup> *Collections of the New York Historical Society*, Vol. pub. 1899, p. 76.

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Christ Church made note of in 1774. Among Charles Crooke's descendants is a well defined tradition that all the heavy timber, used in the construction of the church, was felled in his woods and hauled to Poughkeepsie by his oxen. This gift must have been made by his widow, as he had died when the actual building of the church was begun.

Among the other occasional subscriptions to the building fund were several from members of the Dutch Church, including one from Dominie Hendricus Schoonmaker. The alacrity with which the Dutch congregation joined in all measures for the promotion of the English Church, is traceable not only to the increasing use of the English language, already referred to (and which caused the resignation of Dominie Schoonmaker in 1774, he speaking only Dutch), but to their own internal denominational difficulties. The whole Dutch Reformed Church of America was at this time shaken by a difference of opinion upon the validity of ordination as conferred by the assembly of ministers and elders known as "The Reverend Coetus of New York and New Jersey." The "Coetus" party was opposed by the "Conferentie," which held it necessary for a candidate for the ministry to go to Holland and be ordained by the Classis of Amsterdam. From 1765 to 1774 the united Dutch congregations of Poughkeepsie and Fishkill had two pastors and two consistories, representing the warring factions. The rival ministers preached in either place on alternate Sundays, the dissenting party in each case remaining away from the service.<sup>1</sup> This divided condition, combined with the language consideration, turned

<sup>1</sup> Van Gieson's *History of the Dutch Church, Poughkeepsie*, pp. 54-63.



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many to the English Church, some temporarily, some permanently.

Mr. Beardsley wrote<sup>1</sup> from Poughkeepsie to the secretary of the Society for the Propagation of the Gospel, on April 26th, 1774:

Rev'd Sir

I beg leave to Inform the Honourable Society that we have at length (through much difficulty) collected by Subscriptions in our own congregation and among our Christian Neighbors (that) which we judge Sufficient to build us a Stone Church 40 by 53 feet in circumference. The Foundation was laid last fall; the walls are now raising; and we expect it will be completed by the last of October.

If the Society would be pleased to bestow a Bible & Common Prayer Book in our New Church (as we have none but what I have provided at my own cost) I am persuaded no people would be more grateful.

We have some time since received a like favour to the Church at Fishkill (a part of this Mission and fifteen miles from hence), for which, & for all other favours, we shall ever retain a deep sense of our obligations to the Society.

I have drawn my Bill of £17.10.0 Sterling in favour of Mr. Jacob Watson, Merchant, at New York.

Since I wrote last I have baptized thirty two white & two black Infants; and I am Rev'd Sir the honourable Society's & your most

obedient  
most humble  
Servant  
John Beardsley.

The Rector's hope that the church would be ready for use by the autumn of 1774 was fulfilled. A consecration service was held on Christmas Day that year, at which the sermon was preached by the Rev. Samuel Provoost.

Mr. Provoost had been connected with Trinity Parish, New York City, but the connection had been

<sup>1</sup> Original letter on file in London.

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severed, and, in 1774, he was living in retirement with his family near East Camp in the present Columbia County, then a part of the County of Albany. During his stay there, he occasionally visited the parishes at Albany, Catskill, Hudson and Poughkeepsie, in which way it occurred that he was invited to be the preacher when Christ Church was consecrated.

The original manuscript of his sermon on this day was presented to Christ Church in 1888 by James Grant Wilson of New York. The text was taken from St. Luke 7, verse 5,—“For he loveth our nation and he hath built us a Synagogue.” Imbedded in a long discourse upon Old Testament ritual, combined with sundry moral reflections, is one paragraph of local interest. It is noticeable in that, that the eighteenth century was as impressed with its own material conveniences and improvements as is this twentieth, teeming with its oft quoted inventions and developments.

This Place, which less than two centuries ago was either a Desolate Solitary waste, or Inhabited by savages, wild and uncultivated as their Native Country, and immersed in the most deplorable Idolatry and ignorance, is now covered with Buildings, filled with Inhabitants who profess the purest of Religions, and supplied with all the Comforts and conveniences of Life. Indeed, the only want the members of this Congregation have for some time labored under, has been that of a place where they might perform the publick offices of their Religion and pay their Devotions to God with decency and order. This defect is now, at last, happily supplied by the care and assiduity of their worthy pastor, and the generous Contributions of the Benevolent and Devout; and it will be remembered to their honour that, whilst some have given out of their abundance, others have spared out of their Industry. All, I hope, have exerted their prayers and wishes for this pious work.

Mr. Provoost's mention of gifts made to the Church

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out of the industry of the donors, probably has reference to the contributions of the "artificers and workmen" who labored in the erection of the building, whose names are contained in the treasurer's records, and of whom thirteen joined in subscribing the sum of £18.15.0.

The furnishings of the first church were modest to the point of severity. Pews were not put in until after the Revolution, and the congregation, who, in Mr. Provoost's opinion, possessed "all the comforts and conveniences of Life," must have occupied crude benches. At the east end of the small oblong building was a high pulpit, and before that a reading desk. A committee, consisting of the Rector, Bartholomew Noxon, Richard Davis and John Davis, had been appointed in June, 1774, "to fix the Dementions of the Reading desk and pulpit, and Send the Same to Gabriel William Ludlow in Order to have the hangings Made for them." Mr. Ludlow's wife was a daughter of Mrs. Ann Rutgers Crooke of New York, who had promised the hangings. When these were received, the vestry ordered "that the thanks of this Corporation be given to Mrs. Anake Crooke for her Generous Donation of a Elegant Set of Crimson Damask hangings for the pulpit and desk in Christ Church in Poughkeepsie." A remnant of this crimson damask, framed, was lately given to Christ Church by Miss Julia Crooke, and is now on the wall of the parish house.

The vestry also acknowledged with appreciation, in 1775, that there had been "Presented to Christ Church, by John Moore, Esquire, of New York, a Silver Baker for the Service of the Communion;" "by Mr. Gabriel William Ludlow of New York, two Cups for the Communion Service: and likewise a font for the use of the Church;" "by Mr. John Crooke of New York a Table:

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Chair: Table Cloath and Napkin, for the Service of the Communion."

This "Table for the Service of the Communion" is said, by a tradition in the Crooke family, to have been one of two, the mate to which is still in existence. The latter is of the design known as a Chippendale card table, which model was introduced about 1720 and went out about 1780; it is of mahogany, with carved cabriole legs and claw and ball feet; the two sections of the top are hinged at the center, so that one half rests on the other, or is leaned up against the wall, when the table is not in use. The pair of tables were family pieces, and there seems to have been no more hesitation on the part of the Church to make use of the former card table for sacred purposes than there was to purchase a "TICKETT in ye Kings Bridge Lottery for the Church in Poughkeepsie," which the treasurer's records show was done, or than to take a negro man in part payment of a debt, which occurred a few years later.

James Rivington of New York donated "A Church Com'n prayer book," and the "Great Bible" was one presented by the Free Masons to Mr. Beardsley, personally, which he afterward gave to the Church.<sup>1</sup> One surplice was owned, the linen for which was contributed by Captain Peter Harris, and its making by Mrs. Beardsley.<sup>2</sup> It is referred to as the "surplus," "Supplus," and "Surplush," in the account books, an annual item for its laundering being gravely entered.

That the church was consecrated before it was entirely finished, and that the completion of the work again exceeded the abilities of the congregation, is evidenced

<sup>1</sup> Appendix, Beardsley papers, No. 8, No. 10, No. 16.

<sup>2</sup> Appendix, Beardsley papers, No. 16.

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by two facts. On January 17th, 1775, Bartholomew Crannell, Richard Davis, and John Davis "Advanced for the Use of the Church the Sum of £200.0.0.," which was applied to that end; and, in April ensuing, £12.12.3 was received from seventeen "of our Christian friends on Long Island," members of the Church of England, at Hempstead, for "finishing" the church.

Plain as was this building, its heavy cost was entailed by its substantial quality. It was of brick, with stone trimmings, and its walls were two feet thick of the most solid masonry possible. When it was razed in 1833, a young girl, watching the workmen, saw the difficulty with which they demolished the walls, and afterwards bore testimony to this effect to her daughter, now living.

Fortunate it was for this parish that it succeeded in building the church before the storm of the Revolution broke. The burden it carried was heavy during and after the war, and had the need for a church been added, the recuperation of the congregation would have been even slower than it was.

No hint of political disturbances is seen in the *Vestry Minutes* until June 29th, 1776, that "being the day of one of the stated meetings of the Vestry, but the confused State of the County prevented Vestry from meeting."

Two weeks later, July 13th, 1776, "At a Vestry held to Consider of the Rector's Stopping Divine Service in the Church (In Consequence of Independancy being Declared by the Continental Congress) Until the Vestry Can hear from the Vestry of New York. Taken the above Affair in Consideration Resolved that the Rector do from this time Stop all Divine Service in the Church untill word Can be had from the Rector of New York or from a Convention of the Clergy." "The Remainder of

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the Quaterly meetings of this year was not held by Reason of troublous times.”

Mr. Beardsley’s rectorate virtually ended with the suspension of church services; he continued to occupy the glebe, but no salary was paid him.

Possession of the Hudson River valley in 1777 became the pivot of the military campaign; New York City was occupied by the British, and Burgoyne threatened the headwaters, while, in October, General Vaughn sailed up the river and burned Kingston. Excitement ran high in the several towns and lines of cleavage were sharply drawn. In just what way Mr. Beardsley incurred the disapproval and suspicion of the Whigs at Poughkeepsie neither public nor parish records disclose; but his Tory sympathies were strong, and his personality positive, and it was inevitable that a break should come.

December 5th, 1777, the Council of Safety, sitting at Hurley, resolved<sup>1</sup> “that Peter Tappen and Andrew Billings, Esqrs., Assistant Commissioners of Conspiracies, be authorized and directed to cause the Revd. Mr. Bardsley and Henry Vandenberg, with their families (male servants and slaves excepted), to be removed to the city of New York, and to permit them to take with them their wearing apparel, and necessary bedding, and provisions for their passage, and no other goods or effects whatsoever.”

An attempt was made by Tappen and Billings to have the severity of this order mitigated, family connection forming a strong factor in favor of the Rector. Mr. Beardsley’s first wife died soon after they came to Poughkeepsie, and he had married, second, Bartholomew Crannell’s daughter, Gertrude. Her sister, Elizabeth,

<sup>1</sup> *Journal of the Council of Safety*, New York State Library.

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was the wife of Peter Tappen, one of the Commissioners ordered to remove Mr. Beardsley, and her sister Catherine's husband, Gilbert Livingston, was one of the most influential Whigs in Poughkeepsie.

But the Council of Safety returned the following decisive answer to the Commissioners:<sup>1</sup>

In Council of Safety  
Hurley, 11th Decr. 1777.

Gentlemen—

The Council of Safety are surprised you should be at a loss to determine the two questions you have raised on Messrs. Birdsley and Vandenberg's case.

With respect to the question whether they are at liberty to sell effects to pay just debts due to the inhabitants, it is evident they can have no such indulgence; for, besides the danger of covering their property by sale and payment of feigned debts, all the property they are to leave behind must be subject to disposition by the authority of the State.

In that case, honest creditors can be no losers; because there is justice enough in Government to discharge the demands of such creditors, as far as the property left behind will extend. Besides, to permit them to sell their effects, and pay debts at their discretion, would be the most direct means to enable them to defraud their honest creditors.

With respect to such effects as are claimed to be the property of Mr. Birdsley's children, the Council are of opinion that they can not be considered as exempted from seizure, because the father, who is an enemy to the State, can not be the proper guardian of their effects, especially as he is no longer a subject of this State, and is on the point of being sent out of it.

If the children should, hereafter, become subjects of this State, and can make out their title to the moneys arising from the sale of the goods claimed in their behalf, those moneys will be found in the treasury to answer their demand in a course of equity.

In short, as you are to send off the two families, except male servants and slaves, and to permit them only to take off their wearing apparel and necessary bedding and provisions for

<sup>1</sup> *Journal of the Council of Safety*, New York State Library.

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their passage, and no other goods or effects whatsoever, the express terms of the resolution of the 5th inst. might, we conceive, with a little attention, have removed all doubt.

With respect to the dangerous seeds of faction, which you suppose are springing up at Poughkeepsie, the Council hopes that the removal of the two disaffected persons, above mentioned, will be an effectual means of preventing their growth, especially, as, in addition to this reason, it appears that the two ringleaders have delivered themselves up, with marks of great penitence. However, we think this matter properly lies with the committee, who may bail or commit them at their discretion.

We are, gentn.

Your humble servts.

To Andw. Billings and Peter Tappen, Esqrs.

Poughkeepsie.

Governor Clinton, at Poughkeepsie, issued on December 13th the permit<sup>1</sup> for the removal of Mr. Beardsley, his wife and five children, with wearing apparel, bedding, and provisions for their passage; they were to be taken to New York on a sloop commanded by Captain Robert North, and the sloop, captain and crew were to return to Poughkeepsie unmolested.

Mr. Beardsley's own view of his removal, as expressed<sup>2</sup> by him many years later, was, that, "As I did not remove from Poughkeepsie to New York and Join the British Side of my own accord, but went by Constraint, being Sent away by the powers then prevailing, I was not considered in the light of those who left their home of Choice, and therefore no attainder was ever made out against me."

December 14th, 1777, the *Vestry Minutes* record that, "by Order of the Council of Safety the Rev'd Mr. John Beardsley, Rector, was Removed to New York, and

<sup>1</sup> *Clinton Papers*, Vol. 2, pp. 574, 575.

<sup>2</sup> Appendix, Beardsley papers, No. 35.



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John Davis a member of the Vestry Enter(ed) upon and took Possession of the Glebe with the Consent of the members of the Vestry."

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### Names of Contributors to the Salary of the Rev. John Beardsley

Mr. Beardsley's salary was reckoned annually, from December 25th, 1766, the day of his first service in Poughkeepsie as Rector; it was paid to December 25th, 1775.

- B. Isaac Baldin Jr.; Isaac Baldwin; John Bard; John Bard Jr.; John Barns, merchant; Elisha Beagle; John Bleecker; David Brooks.
- C. Alexander Chaucer; John Child; Philip Cooper; John Cornell; Stephen Cornell; Bartholomew Crannell; Charles Croke; Mrs. Jane Croke (later Mrs. Jane Van Kleeck).
- D. John Davis; Richard Davis; Thomas Dearing; Timothy Doughty; Lewis Du Bois.
- E. Gabriel Ellison; Eli Emons; John Emons; William Emott;<sup>1</sup> Henry Everitt; Richard Everitt.
- F. Abraham Ferdon; Jacob Ferdon; Johannes Ferdon; John Ferdon Jr.; Zachariah Ferdon; John Frear.
- G. William Gay.
- H. Hendrick Hageman; Isaac Hageman; Peter Harris.
- K. Jonas Kelsey.
- L. Simeon LeRoy Jr.; Jonathon Lewis; Henry Livingston; Gilbert Livingston; John Lovett.
- M. Aaron Medlar; John Medlar; Uriah Mitchell, of Nine Partners; Ebenezer Mott; John Mott; Samuel Mott.
- N. Robert North; Bartholomew Noxon; Simon Noxon.
- P. John Pawling; James Wm. Payne; Samuel Pinkney; Thomas Poole; Michael Price.

1 In 1773 William Emott was exempted from further salary payments "so long as he continues Clerk."

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- R. Eli Reid; John M. Retsey; Daniel Roberts; Ichabod Rogers.
- S. Henry Sands; Daniel Smith; Jacob Smith, at Nine Partners; Samuel Smith, Boatman; Samuel Smith, Farmer; Maurice Smith, Tanner; Morris S. Smith; John Stoutenburgh.
- T. Peter Tappen; William Terry; Robert Thompson.
- V. Henry Van De Burgh; Baltus Van Kleeck; Myndert Van Kleeck; John Van Steenbarck.
- W. Benjamin Walsworth; Richard Warner; Richard Wilkinson; James Winans; Thomas Wooley.

### CHAPTER III

FROM THE REMOVAL OF MR. BEARDSLEY, THE FIRST RECTOR,  
TO THE ARRIVAL OF MR. VAN DYCK, THE SECOND. THE  
REVOLUTION. THE GLEBE. PEWING THE CHURCH. THE  
ARBITRATION WITH TRINITY CHURCH, FISHKILL.

UNDER Providence, this parish was kept alive, during the Revolution and the dreary days that followed it, by the fact that it was an incorporated body and held real estate which it was the duty of its vestry to take charge of and protect as trustees.

While the war was in progress, the Easter election was annually held in conformity with the charter, to perpetuate the Corporation, and from the Declaration of Independence in 1776 to the conclusion of the Treaty of Peace in 1783, twenty-one men were elected to the vestry. Of these, Richard Davis, William Emott and Dr. Robert Noxon served continuously throughout the troubled period, and it may well be said of them that they, by their faithfulness to the interests of the congregation, averted its disintegration.

The eighteen other men who were more or less often in the vestry from 1776 to 1783 were Ebenezer Badger, Isaac Baldwin, Isaac Baldwin Jr., Charles Crooke, John Davis, Richard Davis Jr., Peter Delamater, Zachariah Ferdon, Daniel Lefferts, Henry Mott, Simon Noxon, Thomas Poole, William Post, James Pritchard, Daniel Smith, Samuel Smith, Gerard Smith, Melancthon L. Woolsey. Some of these were openly Tories, others were tacitly understood so to be, but the men connected

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with the parish who became really active supporters of the King were those whose names are associated with the earlier formative years of the mission.

For example, Eli and John Emons, Jacob Ferdon, several Lassings, John Mott, Peter Palmatier, Richard and Henry Van der Burgh, all lost their property by confiscation;<sup>1</sup> Johannes Medlar suffered arrest,<sup>2</sup> on the charge of having assisted Peter Harris in an attempt to enlist men for a company in the King's troops under Harris's command, and Peter Harris, himself, eventually disappeared from the community.

Bartholomew Crannell was, of course, the most conspicuous Tory in the congregation, as, perhaps, in the village. He joined the British in New York in 1778, and, at the close of the war in 1783, made one of the party of Loyalists which founded the city of St. John, New Brunswick; he was one of the leaders in all that concerned St. John until his death, May 24th, 1790, in his seventieth year. At St. John he was spoken of<sup>3</sup> as "Father Crannell," being the senior barrister, and, in a way, the father of the bar of the city and province.

Mr. Crannell filed a claim as a Loyalist (at a Determination of Claims from New York, held in May, 1787, in Nova Scotia),<sup>4</sup> for losses of real estate and personal property at Poughkeepsie, and loss of income from the practise of his profession amounting in all to £2,500.0.0. Hesitation about paying this claim arose, owing to the fact that the real estate at Poughkeepsie was thought to

<sup>1</sup> Platt's *History of Poughkeepsie*, p. 301.

<sup>2</sup> *Calendar of Revolutionary Manuscripts*, p. 195.

<sup>3</sup> Correspondence:—Letter of the Rev. Dr. W. O. Raymond, St. John, N. B.

<sup>4</sup> *Audit Office Transcripts*, Vol. 29, p. 327, Lenox Library, New York City.

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be in the possession of the claimant's sons-in-law, Gilbert Livingston and Peter Tappen, and Mr. Crannell was desired to prove his loss. As a matter of fact, Livingston and Tappen did not obtain possession of the property until a year later, when (on May 30th, 1788), they bought<sup>1</sup> it in from the Commissioners of Forfeiture, paying £600.0.0 for five separate parcels, aggregating two hundred and nineteen acres and a half. Ninety six acres had previously been sold by the Commissioners<sup>2</sup> to Dr. Samuel Cooke of Poughkeepsie, for £240.0.0. Mr. Crannell's dwelling house stood on one of the lots purchased by his sons-in-law, and, it having been at the disposal of the Commissioners since 1778, it had been occupied by Governor Clinton for at least a part of the time in which he lived at Poughkeepsie.

William Emott was described<sup>3</sup> by Peter Tappen and Gilbert Livingston and others, to Governor Clinton in November 1777, as "a Sly, Crafty, Designing Tory." He had applied to Clinton for a pass to go to New York to receive a legacy from the estate of an uncle, and Clinton had granted the application after enquiry as to Emott's moral character. A general protest was made at Poughkeepsie, desiring the withdrawal of the pass, which Clinton at once revoked. In the protest Emott is said to "always keep Regular Journals from day to day of every Occurance that happens;" he "has capt minutes of every transaction amongst us since the commencement of the warr." This journal would be racy reading, could it be found, and would add as much detail to the Revolutionary history of the city, as

1 Dutchess County Clerk's records, deeds, Liber 27, p. 179.

2 Ibid., Liber 8, p. 43.

3 *Clinton Papers*, Vol. 2, pp. 543-546.

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have Emott's other writings to the history of Christ Church.

Richard and John Davis, although Tories, were not aggressive ones. They remained in the background, attending to their own business interests, which were large, they being among the prosperous merchants of the town. A road (now Pine street) led from Market street to the river, ending at Richard Davis's landing, where he had a storehouse, and did a forwarding and freighting business by sloops. His daughter, Hester, was the wife of Dr. Robert Noxon, the third member of the trio which, with such constancy, served the Church. Dr. Noxon lived in the house on Market street, still remembered as his, and several of his descendants are members of Christ Church at the present time. He practised his profession here many years, and was a member of the vestry of Christ Church every year but four from 1776 to 1810.

During the nine and a half years under consideration in this chapter, which form the interval between the first and second rectorates, the vestry met thirty-four times, the meetings being held at the houses of Richard Davis, John Davis, Dr. Noxon and Thomas Poole; the latter was an inn-keeper in Poughkeepsie, who had been baptized as an adult by Mr. Beardsley in 1773, and who was a faithful member of the Church in its time of adversity.

The charter required that the Easter election should be held at the church, but, from 1776 to 1784, though the election itself was annually recorded, no mention is made of the place where it occurred. Apparently the church building was closed and entirely disused, for there is not a reference to it in the contemporary records. This

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complete silence does not lend color to the suggestion<sup>1</sup> that it may have been used as a barrack for troops, for, so voluminous are the parish papers, some mention of such use must surely have been made, if only one for the needed cleaning and repairs which it would have necessitated. April 18th, 1786, the vestry, "Ordered that Richard Davis and Henry Mott be a committee for repairing the Church steepel, and any other repairs they may deem necessary for the preservation of the Building," the wording of which resolution would indicate that the building was in fairly good condition.

It is well known that Trinity Church at Fishkill was put to good service for the patriot cause. Rombout Precinct's sheltered position behind the Highlands gave it a value in the years of the War for certain uses of the Army for which a protected place was needed, and, within a radius of two or three miles around the English and Dutch churches, troops and their officers from time to time were quartered, and depots for supplies established. The two churches were utilized, Trinity as a hospital, the Dutch as a military prison, and, by the time the war was over, they were sadly in need of renovation, after their hard usage.

The day after Mr. Beardsley's departure from Poughkeepsie, John Davis was installed by the vestry as tenant of the glebe-house. He lived there from December 14th, 1777, to March 14th, 1780, when, as he wished to move off the place, it was offered for rental.

Poughkeepsie was then the State Capital; the Governor was in residence, the Legislature holding sessions here, and civil and military officials, lawyers, and men of affairs were coming and going. The glebe-house, being

<sup>1</sup> Platt's *History of Poughkeepsie*, p. 51.

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one of the desirable houses in the town, was easily let, Colonel Andrew Bostwick, Deputy Foragemaster-General of the Army, occupying it from April 13th, 1780, to November 12th, 1783, and he being succeeded by Colonel Udney Hay, Assistant Deputy Quartermaster-General, from November 20th, 1783, to April 20th, 1784.

When Colonel Bostwick gave up the house he was in arrears for rent, and asked the vestry to take his negro, Jack, in part payment of his debt; Richard Davis, in turn, agreed to take Jack from the vestry, but it proved a bad bargain for him. Davis's own account of his experience with Jack contains several side-lights on the times; it will be noticed that Vermont in 1784 was the "New Clames," and that Red Hook was called "Read hook,"—a contribution to the discussion of the uncertain origin of the name Red Hook.

Acc't of a Neagro man Jack Bought of Co'll Andrew Bostwick By Order of the Vestry of Christ Church at Poughkeepsie in order to secure the payment of a sum of money Due to the Congregation of Christ Church at Poughkeepsie & Trinity Church at Fishkill, which money became Due for and on acc't of Rent for their Glebe & Parsonage at Poughkeepsie.

Viz:	By a Neagro man Jack see Coll
1783	Bostwick's acc't Ledger B fol 212 a
Novem'r 22	settlement for..... £75. 0.0
	the Neagro proved to be onwell all
	winter & was not abel to do hard
	Labour all Winter at times was under
	the Doctor's hands and was very
	poorly clothed
1784	
Septem'r	Jack Run a way he Remained with
	me ten months
	To cash paid for hors hier &c &c for
	two men in Persut of him to Read
	hook..... £ 2. 0.0



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To a Journey after him myself up to  
 Bennington in the New Clames &  
 true the New England towns..... £ 5. 0.0  
 To cash paid to have him taken up.. £10. 0.0  
 he having bin gilty Steeling a hors  
 at Read hook & taken up in Con-  
 necticut with said horse by the Au-  
 thority, I tought best to ship him be-  
 fore our Laws tuck him in hand, my  
 trubel & Expençe for Irons & going  
 Down with him..... £ 3. 0.0  
 To his Expences in Goal at New  
 York..... £ .16.0  
 To his cloathing while with me not  
 less than..... £ 5. 0.0  
 The above is a Large Compensation  
 for the short time he was in my ser-  
 vis

1786

July 15

By Cash Rec'd of Simon Scharma-  
 horn at New York, he having shipt  
 Jack to Carrolina for my acc't and  
 Resque, and Consigned to John  
 Johnson, see his acc't of the sales of  
 said Neagro .....£29. 5. 8  
 Lost.....£45.14. 4

Fishkill Vestry Dr. to half the loss  
 on Jack.....£22.17. 2

I do appeal to the Vestry of Christ Church if my Directions  
 from them was not to take Jack of Coll. Bostwick, that if their  
 was a loss in taking him they would bere it, as Coll. Bostwick  
 sercumstances was looked upon bad. The Neagro's carrector  
 was bad, but it was tought best to take him, as the Vestry of  
 Poughkeepsie was Impowered by the Fishkill Vestry to con-  
 duct this Business in particular with Bostwick. I think I have  
 a Rite to Charge the above. Richard Davis.

In the leases for the glebe-house, the garden and  
 orchard, barn and outbuildings and some farm land  
 were included; but the greater part of the land was

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rented separately, for farming purposes only, John Le Roy and Francois Van der Bogert being regular and profitable tenants for some time.

When the two hundred acres of waste land, or commons, were added to the glebe by the charter, the tract was already built upon or used by a number of squatters who had entered upon the land without any just title, but who had come to regard it as their own by right of possession. Among them was Samuel Curry, a blacksmith, occupying about twenty-five acres, who now took advantage of Mr. Beardsley's departure and the confusion in the town, and seized the opportunity to assert what he considered his claim as against that of the Church. The lack of law and order then existing is evident from the harassments Curry inflicted, unrestrained, upon John Davis, who was forced to report the matter to the vestry in September, 1778. Davis gave a graphic account of it, saying:

In December 1777 I took possession of the Glebe by order of the Vestry, and in the winter of 1778 Samuel Curry laid Claim to the new Glebe, and in the Spring following began to be troublesome to me by throwing down my fences and bars in the night and putting in his Horses, and would take them out again by break of day: at length he grew more open, put them into my meadow in the day time: I catch't his people taking them out and forwarned them not to put them in again, but it altered not his Conduct. He now began to threaten me, and said he would put his Horses into my lotts in defiance of me, and said further that he would turn mine out.

In the summer of 1778 I ploughed the field which lays next to the place where John Wilson's House stood, and sowed Buckwheat thereon. And I let John Wilson have a part of the said field to plant Corn in, upon shares. Curry put his Horses and Cows in. I sent them to the pound. He took them out again, and put them into my field again. I prosecuted him for damages, before Peter Tappen Esquire. He appeared,

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and demurred upon title, and then it was left to the Courts above.

He then openly committed all the damage he thought proper, turned in his Horses and Cattle and destroyed my Buckwheat and Corn. Came in and Cut all the grass which was fit for mowing in the valeys of the said field, and finally took possession of the afforsaid field and a piece of uninclosed land (part of glebe) laying to the North East of the said field and in the enclosing of which he frequently took my Rails from my fence and put them on his fence, which he made to inclose the said piece of land.

To the above damages I believe that Leonard Lewis, John Seabury, Francis Kip, John Boorum, John Van Wagener, and John LeRoy are well acquainted with—

John Davis.

John Davis, having taken this affair into court, the vestry appointed him, with his brother, Richard Davis, and William Emott a committee to take charge of the suit, and defend the Church's title. The committee promptly engaged Richard Morris and Egbert Benson as their attorneys, but the suit, for some reason not stated, did not come to trial until nine years later, Curry all that time withholding the land, when, in June, 1787, Curry "suffered Judgement to go against him by default."

One of the two attorneys chosen in 1778 by the committee—Egbert Benson—was then a young lawyer, just at the opening of a distinguished career; he had been made Attorney-General of New York the previous year, and was a member of the Council of Safety and of the Legislature. As Poughkeepsie was the seat of the State Government, he opened an office here, and, after the war, when services were resumed, became a contributor to the support of Christ Church. In his later years he was a member of Congress, a Justice of the Supreme

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Court of New York, and of the Circuit Court of the United States.

In May, 1777, a Board of Sequestration was created by the State to take charge of and lease the property forfeited by Tories, and in 1784 an act of the Legislature was passed, further providing for the "speedy sale of confiscated and forfeited estates" by the Commissioners of Forfeiture.

Dr. Samuel Cooke of Poughkeepsie called the attention of these Commissioners to the twenty-three acre lot, for which Mr. Beardsley had been given a deed originally, but which the charter had confirmed to the Church. Dr. Cooke was a resident physician, in practise at Poughkeepsie from 1767, who seemed to be alive to the chance of obtaining bargains in real estate through the sales made by the Commissioners of Forfeiture. He bought, as has been mentioned, ninety-six acres of Mr. Crannell's land, and apparently attempted to secure the twenty-three acre lot by having it confiscated as the property of the departed Tory clergyman.

William Emott wrote Mr. Beardsley, later, regarding Dr. Cooke's action, that<sup>1</sup> the confiscation "was Averted By our personal appearance before the Governor, Attorney-General, and board of Commissioners, Where our title was duly examined, And your Agency manifested by the Records remaining in the Secretary's office, whereby you obtained the title and confirmation for the Corporation, without any reservation; expressly declaring that the Church were the sole proprietors of the said lands."

Although the church was closed while the war lasted, and many of its members regarded with suspicion by the

<sup>1</sup> Appendix, Beardsley papers, No. 14.

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Whig party, there were still those who disregarded these conditions sufficiently to welcome three visits from Episcopally ordained ministers. Mr. Provoost came down from East Camp in August, 1779, and baptized ten, and in September, 1782, and September, 1783, the Rev. Richard Clarke, of St. John's Church, New Milford, Connecticut, was here, and performed in all twenty-three baptisms. Whether services were held, does not appear.

It suggests an amount of vitality, hardly to be expected in the congregation as it emerged from under the strain of war, that, as soon as peace was declared, it became known as desirous of calling a rector. Mr. Henry Van Van Dyck, of Stratford, who had acted as lay reader to some extent in Connecticut, had decided to take Orders, and in 1784 visited Poughkeepsie with the object of effecting an arrangement with Christ Church for a call thereto, so soon as he should have been ordained. He held services in the church on the 20th and 24th of June, and, on the first occasion, produced so favorable an impression, that, without waiting for the second, a subscription was opened June 23d for pledges for a salary for him. The Dutch Church was then, and for some years after, without a pastor, and was still weak from its division over the ordination dispute. The few English Presbyterians in Poughkeepsie also had no minister, and they, as well as the Dutch, were therefore ready to join with the representatives of the English Church to promote the interests of the latter, and a combined list of ninety signatures was obtained for the pledge to support Mr. Van Dyck as Rector. Four of those who signed specified that their subscriptions were made until the other pulpits were filled, but it remained for canny Colonel Hay to still further safeguard his,

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with the qualification "well" filled, and to underscore the "well."

- B. Ebenezer Badger; Valentine Baker; Isaac Balding; Isaac Balding Jr.; William Balding; John Barns; Elisha Bedle; Isaac Brooks.
- C. Caleb Carman; David Carpenter; John Chamberlain; Francois Chandonet; William M. Cook;
- D. Richard Davis; Richard Davis Jr.; John Davis; Richard De Cantillon; Lavina De Lametter; James Douglass; Henry Du Bois; Daniel Duffee; Jacob K. Duryea, "until the Dutch supplied with minister."
- E. Conrad V D. Elmendorf; William Emott; Richard Everitt.
- F. Abraham Ferdon; Zachariah Ferdon; Aaron Forman.
- G. James P. Germond.
- H. James Hall; Charles Hay, "until the Presbyterian pulpit is filled;" Udney Hay, "until the Presbyterian Pulpit is *well* filled;" Stephen Hendrickson; Robert Hoffman, "until the Dutch Church is suppl'd with a minister;" Martin Hoffmau; Judith Hooper.
- K. Jonas Kelsey; Eliazbeth Kip.
- L. N. Lawrence; Daniel Leffeerts; John Le Roy Jr.; James Livingston; Beekman Livingston; Robert H. Livingston; William Louder.
- M. Silas Marsh; Uriah Mitchell; Jacob Mott; John Mott; Henry Mott; Joseph Mott Jr.; Thomas Mott.
- N. Robert North; Robert Noxon; Simon Noxon.
- O. Henry Ostrom.
- P. John Pinkney; Thomas Poole; John Pride; James Pritchard.
- R. Jacob Radclift.
- S. George Sands; Paul Schenck; Peter Schryver; David Seaman; Daniel Smith; Israel Smith; Samuel Smith; Samuel Smith, boatman; Richard Snedeker; Joseph Southard; Stephen Stephens.
- T. John Tappen; Peter Tappen, "until the Dutch Church is Supp'd with a Minister;" John Ter Bush; William Terry, silversmith; William Terry, hatter; John Thomas.

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- V. James Van Blorcum; Jane Van Kleeck; Myndert Van Kleeck; Peter B. Van Kleeck; John Peter Vemont.  
W. Richard Warner; Thomas Warner; Isaac Wood; Jesse Wood; Mary Wood; Melancthon L. Woolsey.

Negotiations were opened at once with the Church at Fishkill with a view to a joint call to Mr. Van Dyck, and, on August 8th, 1784, a meeting of committees was held at which it was agreed to extend this, he to become minister to the two Churches, "whenever he shall receive Episcopal Ordination, provided such Ordination does take place within a Reasonable term of time." Mr. Van Dyck held service in Christ Church on August 1st, and the following Sunday at Fishkill. In October he again visited the congregations, and, the 4th of that month, committees from the two Churches met to complete the terms of his call. At this meeting the action taken on August 8th was ratified, and it was settled that one-third of Mr. Van Dyck's time should be given to Fishkill, and two-thirds to Poughkeepsie, for which he was to be given the use of the glebe, £40.0.0 in cash annually from Fishkill, and £80.0.0 from Poughkeepsie, partly in cash and partly in firewood.

Churchmen in Connecticut, in the autumn of 1784, were eagerly awaiting the result of the journey to England of the Rev. Samuel Seabury,<sup>1</sup> who had been elected by them as Bishop of Connecticut, and who had then sailed to seek consecration at the hands of the Bishops of the English Church.

When the political tie with the mother-country was severed by the issue of the Revolutionary War, the situation of the missions and parishes of the Church of England in America was precarious. Many of them had

<sup>1</sup> Son of the Missionary to Dutchess County.

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been largely dependent for support upon the Society for the Propagation of the Gospel, and these stipends were now withdrawn, as the constitution of the Society limited its missionary operations to the colonies and dependencies of Great Britain. The Bishop of London had had jurisdiction over the colonial Churches, and it became a grave question how to obtain Episcopal administration for the weak and poverty-stricken congregations. Connecticut rallied to a strong effort, elected Mr. Seabury, and despatched him with her prayers on his difficult embassy,—difficult, because political considerations made the reception of him by the English clergy an indifferent one, not to say chilling. Their attitude led, finally, to his carrying his quest to Scotland, where he had better fortune. At Aberdeen, on November 14th, 1784, Mr. Seabury was consecrated by Bishops of the Scottish Church, returning to Connecticut the following summer.

It was for his arrival, therefore, that the Church at Poughkeepsie must wait, before Mr. Van Dyck could be ordained and assume the Rectorship. While so waiting, it was determined in December, 1784, that the church should be pewed, an evidence of some revival of material prosperity. It was voted to raise the money for the work by subscription, and, when the pews were built, to rent them annually by auction; the proceeds of each auction were to be applied to the repayment of the subscriptions, until those were all refunded. £115.18.0 was subscribed by sixty-nine persons, and forty-two pews built; number six was “reserved for Clergyman’s family,” and the “two pews nearest the door, each side of the Broad Ile left unhired for the use of strangers.” Those who subscribed were:



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- A. Nathaniel Ashford.
- B. Ebenezer Badger; Theodorus Bailey; Valentine Baker; Isaac Baldin; Isaac Baldin Jr.; William Baldin; William Barns; Egbert Benson; Thomas Beyeaux.
- C. John Chamberlain Esq.; Francois Chandonet; John Cooke; Cook & Hopkins.
- D. Henry Davis; John Davis; Richard Davis; Richard DeCantillon; Timothy Doughty; Henry Du Bois; Daniel Duffee.
- E. William Emott; Richard Everitt.
- F. Zachariah Ferdon; Joakim Fosburgh.
- H. Charles Hay; Udney Hay; Stephen Hendricksen; Martin Hoffman; Robert Hoffman.
- J. Samuel Johnson
- L. N. Lawrence; Daniel Lefferts; John Le Roy; William Louthier; Gilbert Livingston; Gilbert I. Livingston.
- M. Henry Mott; Jacob Mott; John Mott; Joseph Mott Jr.
- N. Robert Noxon; Simon Noxon.
- O. Andreas Ostrander.
- P. Ezekiel Pinkney; Thomas Pinkney; Thomas Poole; James Pritchard; John Pride.
- R. James Rogers.
- S. Israel Smith; Robert Smith; Samuel Smith Esq'r; Samuel Smith, skipper; Richard Snedeker.
- T. John Tappen; Peter Tappen; Cornelius Ter Bush.
- V. James VandenBurgh; John VandeBurgh; Baltus Van Kleeck; Jane Van Kleeck; John Van Kleeck; Myndert Van Kleeck; Peter B. Van Kleeck; John P. Vemont; Samuel Verplanck.
- W. Melancthon Woolsey.

When the vestry of Christ Church first proposed to the vestry of Trinity that they should unite in asking Mr. Van Dyck to become their Rector, the Fishkill Church declared their readiness to do so, *provided* a question then under debate between them should be submitted to arbitration.<sup>1, 2</sup>

<sup>1</sup> Appendix, Fishkill papers, No. 33.

<sup>2</sup> Appendix, Beardsley papers, No. 14.

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This question was, in brief, whether the two hundred acres of commons, added by the charter to the original glebe, belonged to the two Churches jointly, or to Christ Church alone. This was not specifically mentioned as a point at issue until April, 1784, although there had never been accord and agreement on the subject of the glebe from the time the charter for Christ Church was obtained. But, in the discussion of Trinity's interest in the glebe, that took place in 1773-1774-1775, Mr. Beardsley being, then, still in residence, the two hundred acres are not referred to in any records remaining in the possession of Christ Church.

In 1784, the crux of the situation presented itself as whether Mr. Beardsley, who had conducted the business of the application to the Council for a grant, had, in doing so, intended his action to benefit one or both of the Churches. It is difficult, at the present time, to see why this was not easily determined from him in the three years preceding his removal, or, why this particular difficulty was not referred to then, and it is much to be regretted that more does not appear of the arguments and proof advanced by the congregation at Fishkill.

An arbitration having been agreed to, it was decided in August, 1784, to invite Dr. Samuel Johnson and the Rev. Mr. Leaming, two of the leaders among the clergy of Connecticut, to act as arbitrators. Their inability to serve delayed the matter somewhat, but, finally, on the 8th and 9th of March, 1785, the conferrees met at James Annin's inn at New Hackensack, the arbitrators being Judge Isaac Smith of Lithgow, chosen by Poughkeepsie, Martin Wiltsie, Esq., of Rombout, chosen by Fishkill, and Samuel Verplanck of Rombout, chosen by Messrs. Smith and Wiltsie. The representatives of the two

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Churches were, for Trinity, John Halstead, Daniel Terbos, Dr. Jeremiah Cooper, Benjamin Snider, Philip Pine, Jonas Halstead, Thomas Southard, Obadiah Cooper, "Mr. Cooke" and "Mr. Southard;" for Christ Church, Richard Davis, William Emott, Robert Noxon, John Davis, James Pritchard, Isaac Balding Jr. and Ebenezer Badger.

"When the parties mett at New Hackensack" (to quote the words<sup>1</sup> of William Emott), "It was discovered we did not stand on equal ground, they not being incorporated. The Articles of Submission<sup>2</sup> were therefore executed by individuals, in which they pledged themselves to each other on their honour and good faith."

A brief for Christ Church,<sup>3</sup> prepared by John Davis for this occasion, after rehearsing the circumstances under which the charter and grant were obtained, says:

"Since which time an Unhappy dispute has arisen between the Corporation of Christ Church in Poughkeepsie and the Vestry and Congregation of Fishkills, on account of said two Hundred Acres granted as Aforesaid: the people of Fishkill say that the two Hundred acres ought of Right to be a part of the Glebe and that they should be equal to the Poughkeepsie people in it, and do accuse the members of Poughkeepsie Church of unfair dealing in Obtaining the Land to themselves, and say farther that Mr. Beardsley had said it was for both Congregations.

"We, the Members of the Corporation of Christ Church as above said, do deny that we have used any

<sup>1</sup> Appendix, Fishkill papers, No. 33.

<sup>2</sup> Appendix, Fishkill papers, No. 12.

<sup>3</sup> Appendix, Fishkill papers, No. 14.

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unfair or underhanded means in giting the land, but that we have Obtained it Justly and uprightly; furthermore we say that we have added land to the Glebe by which the Fishkill people is benefited as well as we; for, by the purchase of the Glebe they were entitled to part of the Commons, but, when the said Commons was deemed by the Governor and Council unpatented, and Consequently Vacant Land, the right of the Glebe, and theirs with it, fell to nothing. Yet we did obtain a part of the said Vacant Land for the Glebe and which we got annexed to it, as will appear by the Map of the Glebe and our Charter; which is the Land Mr. Beardsley told the Fishkill people he had Obtained for both Congregations.

“In giting the two Hundred acres we acted for our Church Only, the same as we did in building of it; and we look upon it that a Claim from the Fishkills for the walls of our Church would be as Just as the one they make to the Land; for Can it be supposed that we cannot advance the Interest of our Church without giving theirs a part? Surely, no. Whatever property the Fishkill Members gets for theirs, Can, in our Opinion, in no part whatever be Claimed for the Church at Poughkeepsie.

“We never Negotiated this matter Secretly, it was agitated publickly and openly at New York, and we believe not without your knowledge. If Mr. Beardsley told you it was for both Congregations we can't help that. He had no authority from us for saying so.

“We are of opinion that if Mr. Beardsley was present he would easily set all Right in that affair, and we make no doubt but that his evidence would

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tend verry much in our favour; but, as that Cannot now be Obtained we are Constrained to do without it. Mr. Beardsley always told us that what he meant by telling you it was for the benefit of both Congregations was Only the Gore<sup>1</sup> annexed to the Glebe and not the two Hundred acres.

“Gentlemen Arbitrators

“This we think to be a true State of the matter in dispute between us and to your Determination we most willingly submit it, both for peace, and the Churches sake, which we most ardently wish.”

Davis's statement that the Fishkill Church charged unfair dealing on the part of Christ Church is repeated in a vestry minute<sup>2</sup> of earlier date, in which it was said the opinion at Fishkill was “that there must have been a fraud or Collusion in that Affair.” In a letter<sup>3</sup> from the vestry of Christ Church to the Rev. John Beardsley in New Brunswick is this paragraph also: “One hundred acres of the New Land will probably be given up to Fishkill; we can make peace upon no other terms; they stand ready with a number of witnesses to make appear your positive engagements to them in this affair.”

Over against the testimony of the Fishkill witnesses must be set that of Mr. Beardsley in a letter<sup>4</sup> he wrote John Davis from Maugerville, September 9th, 1788,—“that ye two hundred acres of new land was designed for ye use and benefit of Christs Church at Poughkeepsie, ye Charter and Grant will fully evince.”

1 The gore was a 30 acre sub-division of the 87 acres of the original glebe, as exhibited on a map of October 30th, 1784.

2 Appendix, Fishkill papers, No. 10.

3 Appendix, Beardsley papers, No. 10.

4 Appendix, Beardsley papers, No. 8.

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The decision of the arbitrators,<sup>1</sup> rendered at New Hackensack on March 9th, 1785, was that each Church was entitled to a full and equal half of both the original glebe and of the two hundred acres (the twenty-three acre lot always excepted), that the Corporation of Christ Church were trustees for the share of the Fishkill congregation, and that the latter were liable to pay the said Corporation for one half of the expense incurred in obtaining the lands and the charter.

The handicap under which Trinity Church labored, that of the want of incorporation, was removed soon after the arbitration. One of the first matters taken up by the Legislature of the State of New York upon the formal conclusion of peace, was that of relief to congregations whose affairs had been thrown into confusion by the change from dependent to independent government, and in April, 1784, an act was passed "to enable Churches to appoint Trustees," etc. This opportunity Trinity availed itself of on October 13th, 1785, two of the vestry certifying<sup>2</sup> on that date that trustees had been "elected for the Congregation of Trinity Church in Precinct of Rombout, to take charge of the estate and property of the Congregation."

When the tide of war receded, Episcopal congregations throughout the country were left stranded, as so many units. Their first need was now felt to be the establishment of some bond of union, and some arrangement for concerted action. To this end the vestry of Trinity Church, New York City, invited<sup>3</sup> all the congregations

<sup>1</sup> Appendix, Fishkill papers, No. 13.

<sup>2</sup> Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 258.

<sup>3</sup> Dix: *History of Trinity Parish*, Vol. 2, p. 103.

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in the state to send delegates to a meeting which was held in June, 1785, in New York. The purpose of the meeting was declared to be the determination of some plan of organization, and also the appointment of deputies from New York to a general meeting of clerical and lay deputies from the several Episcopal congregations within the United States, which general meeting had been announced for the following autumn.

This gathering in June, 1785, ranks as the first meeting of the body which became the Diocesan Convention of New York. Christ Church, Poughkeepsie, was represented in it by John Davis, and it is gratifying to record that he was elected<sup>1</sup> by it one of the three lay delegates from New York State to the first General Convention of the Church, held at Philadelphia in September-October, 1785. At this first General Convention there was adopted a constitution for the Episcopal Church in the United States; revisions were made in the liturgy, and a Proposed Book of Common Prayer put forth; and steps were taken to procure the Episcopate in the line of the English Succession.

As a result of the Philadelphia Convention, a summons was issued in 1786 by the clergy of New York City for another meeting of representatives of the Churches of New York State. In acknowledging the invitation<sup>2</sup> to send delegates, which was extended by the Rev. Messrs. Samuel Provoost (then become Rector of Trinity Parish), Abraham Beach and Benjamin Moore, the vestry of Christ Church referred to the important business matters which the State Convention would

<sup>1</sup> Dix: *History of Trinity Parish*, Vol. 2, p. 104, and *Journal of the Convention of the Diocese of New York*, 1785.

<sup>2</sup> Original letter, Christ Church Parish Mss.

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have before it. It is interesting to note, in their expression of a desire for Church unity, an echo of the discussion in the General Convention at Philadelphia of the Federal idea of the Church in the United States. This was a conception which the New England congregations had not yet assimilated.

After regretting that an engagement for a conference with the Fishkill vestry would prevent their being in attendance at the New York Convention, the vestry's reply reads:

"It has been reported with us that the New Book of Common Prayer will be brought forward at this convention. It is impossible for this Congregation to judge of its merits, it not having made its way among us, and this probably is the case with most of the congregations in this State. Should this be a true state of facts, We are of Opinion it would be for the Interest of the Church to have the matter postponed.

"The success of the application made to the Mother church for the Consecration of American Bishops will depend much upon our Prudence. That the unity of the Church may be preserved is the fervent wish of, Gentlemen, your Very humble Servant

"By order of the Vestry

"William Emott, Secretary.

"N. B.

"Any letters directed to the Church of Poughkeepsie will come safe by our Sloops, one or more of them sails from N York every Saturday in the Season, they are to be found at Crugers Wharf."

The parish was still without its Rector when this letter



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was written, although Mr. Van Dyck had been ordained by Bishop Seabury in August 1785. After his ordination had taken place, the vestry supposed all occasion for delay was over, but, to their requests that he should remove himself and his family from Stratford to Poughkeepsie, he returned excuses which somewhat nettled them. Mr. Van Dyck, on his part, was loath to tell the real difficulty, but finally he made known to the vestry that he owed a debt to a creditor in New York City, which he had not funds to meet, and that the laws, in force in the State of New York, regarding debtors, rendered him liable to arrest and imprisonment if he came within the state to live.

By the agency of Egbert Benson, to whom the vestry entrusted the matter, a settlement was ultimately reached with the creditor, and, as it fortunately happened that the Legislature of New York modified the State code concerning debtors at about this time, it became possible for Mr. Van Dyck to enter upon his charge.

An amendment made to the original terms agreed upon with him provided that he was to divide his time equally between Christ and Trinity Churches, and on Whitsunday (May 27th), 1787, his rectorate began. The correspondence and proceedings relating to his call are printed in full in the Appendix, as they contain local color which it is worth while to preserve.

## CHAPTER IV

1787-1798

THE ORGANIZATION OF THE EPISCOPAL CHURCH IN THE UNITED STATES. THE RELATION OF CHRIST CHURCH TO EXTRA-PAROCIAL CONDITIONS. THE DEBT ON THE CHURCH BUILDING. THE SALE OF THE GLEBE. SETTLEMENT WITH TRINITY CHURCH, FISHKILL. LAW SUITS WITH TRESPASSERS ON THE GLEBE. SHORT RECTORATES. THE BELL. THE STEEPLE. ADOPTION OF NEW SEAL. NAME OF CORPORATION ALTERED. VESTRY BY-LAWS. EPISCOPALIANS AT RED HOOK. ST. ANN'S CHURCH, BEEKMAN. CHANGES IN CONGREGATION OF CHRIST CHURCH. GIFT FROM TRINITY CHURCH, NEW YORK. NAMES OF PEWHOLDERS, 1785-1798.

IN the years immediately succeeding the first General Convention, the attention of Episcopalians in the United States was centered upon the three chief subjects which had occupied the deliberations of that assembly, those being the constitution, the Prayer Book, and the procurement of an American Episcopate.

Dr. William White, Rector of Christ Church, Philadelphia, had been the constructive force in the Convention, and continued many years as a leading influence in the Church. To his statesmanlike ability is due the drafting of its constitution, and to his foresight and clear vision we owe the formation of a united Church of National scope, rather than an aggregation of separate State bodies.

The latter condition is what would, approximately,

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have resulted, if the policy of Bishop Seabury of Connecticut had prevailed, a policy moulded by certain underlying facts which affected his point of view. He had obtained his consecration from nonjuring Bishops in Scotland, whose status, so far as Apostolic Order was concerned, was valid, but who were under the proscription of the State. They were the ecclesiastical descendants of certain Bishops of the Established Church of England, devoted adherents of the House of Stuart, who, when the Stuarts were overthrown, refused to take the oath of allegiance to their successors, and thereby came under a political ban, and put themselves out of union with the State Church.

These circumstances evolved among them a tendency to lay stress upon Apostolic Order to the exclusion of all other considerations. Bishop Seabury showed himself influenced by their school of thought in his belief that Churchmen in this country had no right to proceed in the adoption of a constitution until full Episcopal organization had been effected, and he administered his diocese for some years without much regard for the proceedings of the congregations of the Middle and Southern States in Convention assembled.

Dr. White, on the other hand, held that the exigencies of the time demanded that the congregations should be held together by some definite action toward union, and that the Convention, with the formulation by it of the constitution, was a prime necessity. He considered it equally essential to the well being of the Church that it should be in harmony with the mother-Church of England, and, at the same time, adapt itself independently to new political conditions and assume a National character, and, to secure these ends, he advocated that appli-

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cation be made at once to the Archbishop of Canterbury for the bestowal of the Episcopate upon the Church in America.

The Convention agreed with Dr. White's opinions, and prepared an address to the English Primate, setting forth its desires. The address was entrusted for presentation to John Adams, Minister to St. James', and his able offices in its behalf led, in time, to its being favorably acted upon.

The congregations in New York State, on June 13th, 1786, elected Samuel Provoost as Bishop, and those in Pennsylvania, on September 14th, chose Dr. White. These two candidates sailed together for England in November, 1786, and, on February 4th, 1787, were consecrated at Lambeth, the consecrators being the Archbishops of Canterbury and York, the Bishop of Bath and Wells and the Bishop of Peterborough. A little later Virginia elected James Madison, who also went to England for consecration, receiving the same September 19th, 1790. Bishop Madison being the necessary canonical third for the perpetuation of the English Succession, the foundations of the infant Church in the United States were laid; all its Bishops, since, trace back to White, Provoost and Madison. Some trace to Seabury also, as he joined with the other three in the consecration of Bishop Clagett in 1792, and Clagett thereafter joined in four consecrations.

Although much had been accomplished toward placing the Church upon a sound basis, its progress lagged for a generation. Men and means had been exhausted by the Revolutionary struggle, and a period of transition had to be undergone both by Church and Nation. The condition of the Church as a whole was reflected by that of a

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single diocese, and the condition of a diocese by a single parish. In New York the episcopate of Bishop Provoost (1787-1801) is almost coterminous with one of the natural divisions of time into which the history of Christ Church falls of itself, and which is considered in this chapter. Bishop Provoost had been an ardent patriot in the Revolution, and his identification with the American cause gave him an influence tending to allay popular distrust of the Episcopal Church. He spoke no distinctive word to the Church, however, in doctrine or in spiritual teaching, and his administration of the diocese is marked chiefly by the encouragement which, as Rector of Trinity Parish, he was able to give the rural congregations in timely donations from Trinity's treasury. His long residence at East Camp had given him greater familiarity with the Church at Poughkeepsie than he would otherwise have had, and this was supplemented by the fact that his daughter and her husband, Cadwallader D. Colden, made their home at Poughkeepsie for a few years. Colden joined the coterie of able lawyers gathered in Poughkeepsie, and is said to have prepared himself among them for his later distinguished work at the bar, and as Mayor of New York, and Congressman and Senator. While here, he served Christ Church as a vestryman, and as lay delegate to the Diocesan Convention; in 1793 and 1794 he was elected to the standing committee of the diocese, the Rector of the parish (the Rev. George Hartwell Spierin) also being a member of that committee in 1794.

In the first Diocesan Convention held after Bishop Provoost was consecrated (that of October 1787), the Book of Common Prayer was under consideration, but Christ Church *Vestry Minutes* record on December 4th,

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that "William Emott reported that nothing was done at the Convention respecting the Book of Common Prayer. The matter was left for the consideration of the next General Convention; the Churches meanwhile are at liberty to use the Old or New Book at their discretion. \* \* \* \* Bishop Provoost signified his intention of Visiting our Church early in the Spring in order to administer the Ordinance of Confirmation, and to enquire into the state of our Church."

This is the only mention of confirmation in the records of the parish until 1805, and whether a visitation were actually made in 1788, as proposed, does not appear.

After the Diocesan Convention of 1790, at a vestry meeting December 21st, "Messrs. Emott and Badger reported that they, on the first Tuesday of last month attended the Convention held in Trinity Church in the City of New York, and took their seats as Representatives from this Church. Bishop Provoost \* \* \* \* \* enjoined upon the Churches belonging to his Diocese to present the State of their respective Congregations, thro' their deputies, at the next Convention. The writing to be delivered in under the hands of the Minister and Churchwardens. Those Churches which have no clergyman, by the Churchwardens only, or Trustees, as the case may be. He has it in contemplation to visit the Churches on the Hudson whenever circumstances will permit. The Convention have deliberated upon ways and means for a Temporary Supply of Clergymen to the vacant congregations in the Country; for which end they are endeavoring to establish a Fund. All monies that are to be raised for that Pious purpose to be paid into the hands of their newly elected Treasurer, Mr. Hubert Van Wagenen, together with the yearly donations for Support-

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ing the Episcopate, \* \* \* so as to enable them to send forth an Itinerant Minister, or Ministers."

In compliance with the request of Bishop Provoost, this report of the state of Christ Church was prepared by the vestry, for presentation to the Convention of 1791:

Right Rev'd Sir

We, the Church wardens of Christ Church at Poughkeepsie, in conformity to your request, signified to our delegates at the last Convention, make known to you the State of our Church.

The Church here, is a very decent building, erected at the eve of the late war. It was judged expedient at that period to loan £200 to forward the building, on the credit of our subscriptions; but the Convoultions of the Country prevented their collection, whereby we have lost upwards of £300, and the debt still remains to be discharged. Destitute of other resources for the immediate payment of so large a sum, we have advertized our Glebe for sale.

Since the peace, we have repaired and pewed the Church, and purchased a bell. At present the congregation are destitute of a clergyman by the removal of the Rev'd Henry Van Dyck last Spring. Arrangements are making for procuring a Pastor; no person has yet been fixed upon.

From the exertions of our people, our Local Situation, and the Friendly disposition of the Dutch Minister and his Congregation, hopes are entertained of our Church becoming respectable here. The Town of Poughkeepsie and its vicinity contain 40 Episcopal families and 20 Episcopalians not included in the above families; from this enumeration it is obvious that at present a Minister can not be supported here unless a junction is formed with some other Congregation. This we have assurances of.

The Countenance of the Bishop and his Clergy upon us will no doubt be attended with Sallutary effects.

We are, Right Re'd Sir, with sentiments of Respect,

Your Humble Servants

The Right Rev'd Sam'l	Rich'd Davis	} Wardens.
Provoost D.D. Bishop of	Wm. Emott	
the Episcopal Church, N. Y.		

Accompanying the report are the names of "Heads of

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Families and individual Episcopalians in Poughkeepsie Town and its Vicinity." Thirty-nine families, and seventeen individuals, only, are listed; the fortieth householder is easily discovered in John Davis, who made the list and omitted to include himself, but the three missing names of individuals cannot be supplied.

### Names of Heads of Families belonging to the Episcopal Church in Poughkeepsie Town and Its Vicinity September 6th, 1791

Ebenezer Badger	Peter Mesier
Nathan Bailey	Henry Mott
Isaac Balding	Daniel Nash
Willm. Balding	Robert Noxon
———Balding	Samuel Pinkney
Thomas Beyeaux	John (Pioner?)
Henry Beyeaux	Thomas Poole
James Callow	Nicholas Power
Jas. Callow Junr.	James Pritchard
Francois Chandonet	Henry Relay
John Cooke	Samuel Smith
Richard Davis	Abel Smith
John Davis	Frederick Smith
William Emott	Daniel Smith
John Ferdon	Joseph Southard
Abraham Ferdon	Stephen Stevens
Captain Gill	Archibald Stewart
John Gullen	Asahal Thrasher
Daniel Lefferts	Joseph Willemey
John Medlar	Isaac Wood

### Persons names Episcopalians not Heads of Families

Mrs. Baker	William Lowder
Mrs. Barber	John Mott
Mrs. Beckwith	Mrs. Sloan
Mrs. Billings	Cath'n Sloan
James Cooper	George Smith
John Crooke	Samuel Thompson
Henercha Horner	Mrs. Williams
Mrs. Kettletas	Richard Warner
Mrs. LeRoy	



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The outline of the financial affairs of the parish, given by the vestry in its statement to the Bishop, while brief, is comprehensive, and affords a clear understanding of the crisis that had been reached. This is seen to have been caused by the debt remaining on the church building, which was owed to Richard and John Davis. They, in conjunction with Mr. Crannell, had in 1775 borrowed £200 from Elias Desbrosses of New York, one of the wardens of Trinity Church, and applied the money to the building fund. Later, Richard Davis personally cancelled the note to Mr. Desbrosses, and himself became the creditor of the Church; but it was not until 1796 that the Church paid its indebtedness to him in full.

As a means of removing this incumbrance, it was proposed to raise money, either by selling or mortgaging the glebe. The glebe-house had had a succession of occupants since Mr. Beardsley's departure. John Davis, Colonel Bostwick and Colonel Hay, from 1777 to 1784, were followed by John P. Vemont from 1784 to 1785; then, for a year, while the congregation were waiting for Mr. Van Dyck's arrival, the place was farmed for his benefit; growing doubtful of his coming, it was let for a year to Zopher Weeks (1786-1787), and, finally, Mr. Van Dyck took possession as Rector in May, 1787.

It would be interesting to know more of the identity of the fourth tenant. His full name, given on the register of the Dutch Church, at the time of his marriage in 1782, to a member of that congregation, was "Charles Martin John Peter De Vemont," and the United States Census of 1790 enrolls him as "Jean Pierre Vemont." Usually, he was mentioned as "John P. Vemont," and he is known

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to have been a merchant at Poughkeepsie, and captain, major, etc., of a local troop of horse, 1786-1803. Two other men of distinctly French names are at this time mentioned in the parish records, and as these names are not found among the familiar Huguenot patronymics of the Hudson River valley, they excite a bit of curiosity. Were their owners flotsam and jetsam of political troubles in France, or did one or two of them cross with the French allies during the war? Francois Chandonet was at Poughkeepsie in 1779 as an Assistant Deputy Quartermaster-General in the Army; he remained here, married a daughter of Richard Davis, joined in the river trade, and was a parishioner of Christ Church. Richard De Cantillon was established at Hyde Park by 1770. He conducted the business at the Upper Landing there, and his sloops brought cargoes of sugar and rum from the West Indies in exchange for great quantities of Dutchess County corn, shipped from his storehouse and landing. He must have been an Episcopalian at heart, for, although he lived seven miles away, he was a pew-holder in the Poughkeepsie church.

From the spring of 1787 to that of 1791, the glebe-house was occupied by the Rector, the Rev. Henry Van Dyck, and, during his incumbency, it was planned to mortgage the property. On April 12th, 1790, a meeting was held at Poughkeepsie by the vestry of the Fishkill Church and that of Christ Church, at which was passed the resolution "that Peter Mesier is hereby empowered by the respective Corporations to Negotiate a Loan for them of £200, for which they will give good landed Security, namely the parsonage house and old Glebe lands." The instructions given Mr. Mesier were:

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Sir

You will make application to the Corporation of Trinity Church in New York for that purpose. We flatter ourselves they will not be unconcerned spectators at what may be the ruin of two of their sister Churches, when it is in their power, without hazarding their Interest, to prevent it.

Be pleased to inform them wherein the necessity of the measure is founded. It arises from these circumstances,—the late war eventually shut up our Churches, our Clergyman was removed, and our respective Congregations greatly impoverished and dispersed, previous to which period we had incurred a very considerable debt in purchasing a Glebe and erecting two churches.

The payments not being all completed, the Confusion of the Times occasioned great losses in our outstanding debts, besides the depreciated currency paid in to us, which remained on our hands, and, Mr. Desbrosses and others residing in New York at the time, it was Impossible to make payment to them.

At the commencement of the peace we Settled a Clergyman, but, being deprived of the Society aid, reduced as we found ourselves in point of numbers and ability, it required our whole attention, and left arrearages unprovided for.

The increasing reputation of the Churches here, and the pleasing prospect of their increase, give us every reason for hope. Our embarrassment arises from this source,—our Creditors here, many of them for inconsiderable sums, have become Clamorous for a mortgage on the parsonage, and not having it in our power to satisfy all, are reduced to the alternative either to borrow money to pay them off, or Comply with their request; the danger of which must be obvious, upon this ground,—Should any person among them be Ill-inclined, or straightened in their circumstances, we shall be at their mercy in having the mortgage foreclosed, accumulated Cost to defray, the Glebe sold for an inconsiderable sum, our Pastor obliged to leave us, and the Churches annihilated.

If the Church in New York will reach forth her helping hand in Complying with our request, we shall escape these serious difficulties, and she be perfectly secure.

This application may be considered by some gentlemen as extraordinary—our situation is peculiar—but, to avoid prolixity, we shall only add that our Confidence is such in your

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knowledge of the state of our Churches that you will be able  
to vouch for most of the Facts herein Contained.

We are with Friendship and esteem Sir

Your humble servants

Ebenezer Badger, Sec'y, in behalf of Christ  
Church.

John Cooke, in behalf of Trinity Church.

To Peter Mesier, Esq.

Peter Mesier, thus appointed to negotiate a mortgage loan from Trinity Church, had been a prosperous merchant in New York City before the war. He was an ardent Tory, and after the war his property in New York was confiscated; he therefore came to Dutchess County and made a new home for himself. The house he built is still standing in the village of Wappingers Falls, in Mesier Park, opposite Zion Church, and, as this point was midway between the Poughkeepsie and Fishkill churches, and he was a staunch Churchman, he gave valuable support to both parishes until his death in 1805. He rented a pew in Christ Church at almost every auction from 1788 to 1805, and frequently served in the Fishkill vestry.

The application of the Churches to Trinity was, on this occasion, unsuccessful, and in April, 1791, upon the departure of Mr. Van Dyck, the glebe-house and a few adjoining acres were leased to Christian Forrey, who remained a tenant until the autumn of 1792. Then, on November 14th, the Corporation of Christ Church sold the house and two hundred and fifty acres of land to John and Andrew Dunn, under a mortgage for £1000.0.0. One half of the principal of the mortgage was to be paid July 1st, 1793, but the Duns failed to meet this obligation and left Poughkeepsie. The place was therefore rented again, and occupied for sixteen months by

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William Davis. July 22d, 1795, an auction was held and the glebe sold for £1000.0.0 to Nathaniel Bosworth, who had been in actual possession since April 1st. By the terms of the sale, payment was to be made in three installments; Bosworth, however, on January 20th, 1796, transferred his recent purchase to Peter De Riemer, and the latter completed the payments to the Corporation, all together, two days later.

With part of its share of the cash received from De Riemer, Christ Church paid the principal and interest of its bond to Richard Davis, and thus, in April, 1796, some twenty years after its erection, the church building stood free and clear of debt.

In the proceeds of the sale of the glebe, the Church at Fishkill had a joint interest with that at Poughkeepsie, and the disposal of the property brought to a close the indeterminate negotiations which had intermittently taken place between the two vestries ever since the arbitration of 1785.<sup>1</sup> Articles of union had been drafted by each, and proposed for adoption, in order that the progress of the parishes might be accelerated; but no agreement could be reached, because Trinity made the conveyance to them of one-half of the glebe a first condition to their assent to any other articles, and that course the Poughkeepsie vestry believed to be inconsistent with the charter.

With gratitude be it said that this tedious entanglement came to a happy ending on January 2d, 1797, amidst the utmost harmony and good will, and with all disagreements wiped out and forgotten. A meeting was held at Poughkeepsie on that day, at which Trinity Church was represented by Daniel C. Verplanck, James

<sup>1</sup> Appendix, Fishkill papers.

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Cooper and Peter Mesier, and Christ Church by William Emott, Robert Noxon, Ebenezer Badger, Thomas Mitchell, Archibald Stewart and James Bramble. All accounts between the two Churches were audited and settled, and the *Vestry Minutes* of Christ Church add that "the whole of the foregoing business was conducted with the most perfect unanimity; not a dissenting vote appeared on any question agitated by the representatives of either of the Churches in the above settlement."

As soon as the sale of the glebe to Nathaniel Bosworth had been effected in the summer of 1795, the vestry of Christ Church appointed the Rev. Mr. Spierin, Archibald Stewart, Cadwallader D. Colden and John Davis a committee "to Solicit in behalf of this Corporation, by Petition, from the Corporation of Trinity Church, some pecuniary assistance," which committee lodged the following with the New York vestry:

To the Rector and Inhabitants of the City of New York in Communion of the Protestant Episcopal Church in the State of New York.

The Petition of the Rector and Inhabitants of Poughkeepsie in Communion of the Protestant Episcopal Church in the State of New York,

Respectfully Sheweth

That your Petitioners, about the Commencement of the late Revolution, built their Church, Relying, to pay for it, on Subscriptions which had been obtained for the purpose.

That, war coming on, most of the Subscribers forsook their Country and left your petitioners loaded with a heavy debt, which, with the accumulated Interest of many years, they have lately been obliged to Sell their Parsonage to discharge.

That the Embarrassments of your petitioners have been Increased by the great Expences of Several Law Suits in which they have been involved by persons who pretend a Right to their property.

That these persons, it is believed, were encouraged to renew

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their Suits, Notwithstanding the Repeated Decisions of the Courts of Law against them, not only by their Enmity to the prosperity of the Episcopal Church, but, knowing the Low State of the Finances of your Petitioners, by a hope, not without some Foundation, that your petitioners will be obliged to Sacrifice their Right to a want of means to defend it.

That their Circumstances Render it Extremely difficult for your petitioners to afford a Clergyman Such a Support as will be an inducement for him to Remain with them.

Your Petitioners, knowing the prosperity and wealth of your Corporation, and hearing of the Liberality you have so Generously Extended towards others, are induced to Solicit that your Bounty may be extended to assist a Church as much in want as any other Can be. Which, being the only one in so populous and Respectable a County, is better Calculated than most others to Cherish the Episcopal Interest and to Extend its Influence, and which, without some assistance, is in great danger of Declining.

And your Petitioners will ever pray &c

Septemb 5, 1795.

By Order of the Corporation  
Arch Stewart Sec'y.

This petition describes a source of anxiety to which the Corporation of Christ Church had been subjected, second only to that of the debt on the church building. There are endless references in the *Vestry Minutes*, and in the loose manuscripts of the parish, to the annoyances suffered from the lesser tenants of the glebe-lands, who failed to meet their rent, and from the squatters and trespassers with whom the vestry was forced to go to law. The Court always upheld the title of the Corporation, but the expense of these recurrent suits became a serious drain upon the resources of the congregation. Samuel Curry occasioned the most trouble; the first suit against him he allowed to go by default in 1787: the vestry then ejected him under a writ issued by the Superior Court, and he retaliated by bringing an ejectment suit against the Corporation. The vestry had the

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counsel of Egbert Benson and Cadwallader D. Colden, and when Curry's attempted ejectment came before the Supreme Court in June, 1795, it was non-suited.<sup>1</sup> Some of the lesser trespassers were John Copeman, John and Joseph Seabury and Elias Du Bois, against whom judgments were obtained in the Court of Common Pleas in favor of the Corporation.

In a letter,<sup>2</sup> to Mr. Beardsley, about this time, William Emott described Christ Church as "in reduced circumstances from the falling off of the Fishkill congregation which is nearly extinct," and this decrease in the number of those contributing toward the support of the Rector was undoubtedly one of the causes which led to the brevity of the rectorates of Mr. Spierin and Mr. Sayrs, who were Mr. Van Dyck's successors; another cause was that no parsonage was provided for their use; George Hartwell Spierin was Rector from November 13th, 1792, to December 9th, 1795, and John Johnson Sayrs from December 25th, 1795, to February 14th, 1798. Mr. Spierin arrived just as the glebe was sold to John and Andrew Dunn, and Mr. Sayrs just after it passed to Nathaniel Bosworth, and neither of them had the use or benefit of house or land. Also, the Dutch Church had acquired a pastor, and it is to be supposed that those of its members who had attended the English Church only temporarily had now withdrawn their support.

Discouraging as were all these circumstances, there were still occasional manifestations of better things. January 14th, 1789, "Vestry, impressed with a sense of the inconvenience the Congregation have long labored under for want of a bell, opened a subscription to enable

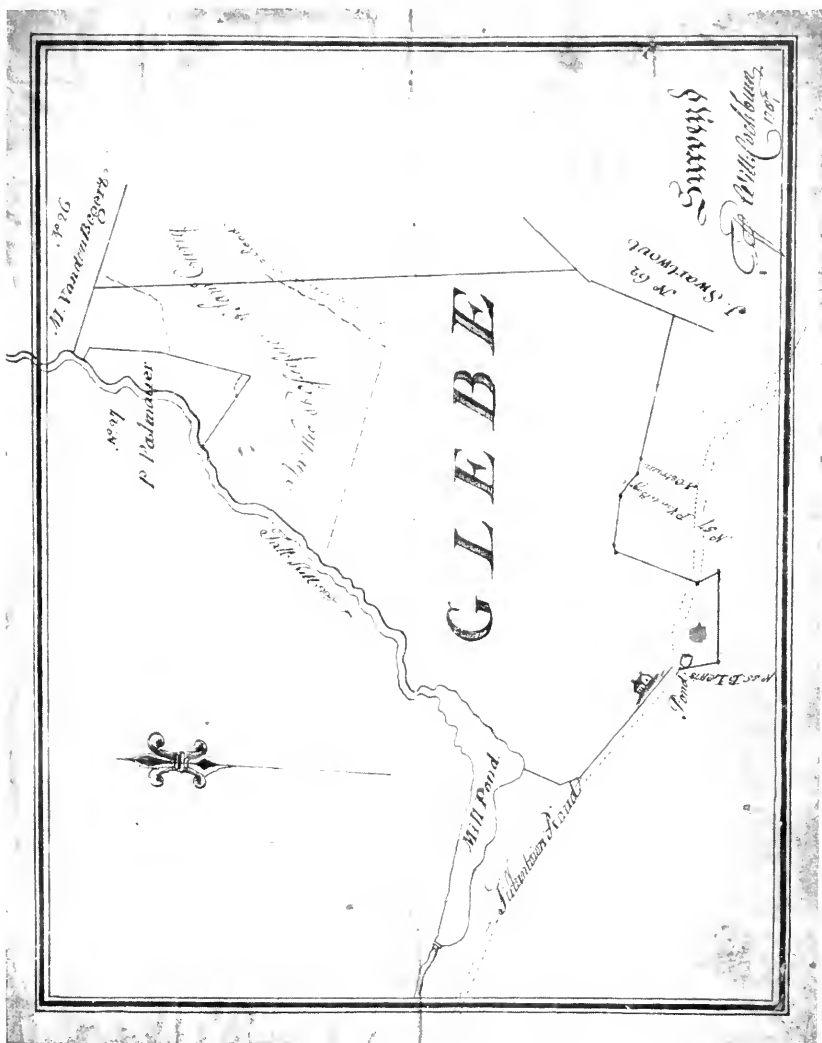
1 Appendix, Beardsley papers, No. 14.

2 Appendix, Beardsley papers, No. 14.











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them to purchase a suitable one," with the result that £46.11.4 were pledged by:

- B. Ebenezer Badger; Theodorus Bailey; Valentine Baker; Isaac Balding; Isaac Balding Jr.; William Balding Jr.; William Barber; Egbert Benson; Jacob Bogardus.
- C. David Carpenter; Francois Chandonet; John Cooke; James Cooper; John Crooke.
- D. John Davis; Richard Davis; Richard de Cantillon; Du Bois & Bailey.
- E. William Emott; Richard Everitt.
- G. John Gullen.
- H. Stephen Hendricksen.
- K. Jonas Kelecy.
- L. Daniel Lefferts; Beekman Livingston; Robert H. Livingston; Livingston & Kent.
- M. Silas Marsh Junr.; Peter Mesier; Henry Mott; John Mott.
- P. Thomas Poole; Nicholas Power; John Pride.
- R. Capt. Rutgers.
- S.<sup>1</sup> Daniel Smith; Israel Smith; James Scott Smith; Samuel Smith; Stephen Stephens; Archibald Stewart.
- T. Peter Tappen.
- V. Myndert Van Kleeck.

A bell of three hundred pounds weight was purchased in September, 1790<sup>1</sup>, of Doolittle & Goodyear, bell founders of Hartford, Conn., for £43.12.18. This acquisition was soon supplemented by a clock, the vestry, on December 21st, 1790, resolving "that the thanks of this Corporation be presented to Major

<sup>1</sup> In 1789 John Davis negotiated for a bell for the church with David Ross, bell founder, of Elizabeth Town, N. J., which negotiations fell through. This correspondence (on file) shows that Davis ordered of Ross, in June, 1789, a two hundred and fifty pound bell for the Poughkeepsie Court House.

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Andrew Billings for the elegant Time piece he has presented to our Church."

As first built, the church had no spire, only the square wooden foundation for one, and in 1792 the vestry desired Henry Mott "to prepare a draft for finishing the Church steeple," but this lesser matter was crowded out for several years by pressure of greater, and it was not until April, 1797, that Captain John Mott was "appointed to view the situation of the steeple of the Church and order such repairs as are necessary." A few months later the vestry voted "to open a subscription for erecting a steeple," and, on December 7th, 1797, £251.4.0 was pledged. The lists contain the names of:

- B. Ebenezer Badger; Theodorus Bailey; John Bailey; Isaac Balding; William Barber; John Beckwith; William W. Bogardus; Jabez Bosworth; James Bramble.
- C. Matthew Caldwell; David Carpenter; Thomas Carr; John Cooke; John Crooke.
- D. John Davis; Richard Davis; William Davies; Peter De Riemer; Samuel De Riemer; Lyman Dunning; Abraham I. Duryea.
- E. William Emott; Anthony Ernst; Richard Everitt; George B. Evertson.
- F. John Forbus; Jacobus Frear; John Frear.
- G. Abel Gunn.
- H. Stephen Hendrickson; John Hobson; Anthony Hoffman; Abraham Hoffman; Stephen Hoyt.
- J. Samuel Johnson; John Johnston Esq.
- K. Benjamin Knower.
- L. John Landers; John Laroy; John Lawless, (timber); Morgan Lewis; Gilbert Livingston; Henry A. Livingston.
- M. John Manney; Levi McKean; Thomas Mitchell; William Moore; John Mott; Henry Mott; Ebenezer Mott; Peter Myers.
- N. Daniel Nash; Robert Noxon.

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- P. William Palmatier, (cartage); John Patten; Abraham Pells; Hendrick Pells.
- R. Peter W. Radclift; John Reade; Henry Relay; John Richmond; Matthew Rothery.
- S. The Rev. John J. Sayrs; Philip I. Schuyler; Paul Schenck; Abel Smith; James Scott Smith; John Smith, (5 days work); Josiah Smith; William Smith; Archibald Stewart; Solomon Sutherland.
- T. Elizabeth Tappen; George Taylor; Smith Thompson; James Thorne; Thomas Tillotson.
- V. Elias Van Bunschoten; Isaac Van Kleeck; James Livingston Van Kleeck; Myndert Van Kleeck; John P. Vemont; William B. Verplanck.
- W. John Wigg; Robert Williams.

In the summer of 1798 the work was carried out, and the bills and other treasurer's memoranda afford an excellent idea of what was done. There was a belfry, approached by a door and stairs, lighted by an oval window, and surrounded by a balustrade; the spire itself was decorated with scrolls, and surmounted by a lightning rod, a gilded vane, and a gilded copper ball that weighed nineteen pounds and a quarter.

August 14th, 1789, the vestry voted to give up the seal they adopted in 1773 when the charter was conferred, on which a ship was represented, and to substitute for it the one, now in use, bearing an ark, a dove with an olive branch and a rainbow. The resolution making this change offers no explanation for it, and we are left free to weave about the action a web of our own sentiment. Did those matter-of-fact, practical men consider that their parochial ship had come safely through the storms of war to the harbor of peace, and did they wish to show their appreciation of the fact? Shall this seal of our Corporation stand, therefore, to this generation, as the symbol of the living faith of our forefathers? And

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as an earnest to us of our own faith that the parish we love will, in adversity and in prosperity, be preserved in the safety of the ark and the peace of the olive branch, to the hope and promise of the rainbow?<sup>1</sup>

In 1791 the vestry requested James Kent, member of Assembly for Dutchess, to petition the Legislature to alter the name of the Corporation (as bestowed by the colonial charter) to conform to later political changes, which was done, the new title being "The Rector and Inhabitants of Poughkeepsie in Communion with the Protestant Episcopal Church in the State of New York."

James Kent, afterward the famous Chancellor, was a resident of Poughkeepsie from 1781 to 1793. He came here to study law in the office of Egbert Benson, and was admitted to the bar in 1785, entering into partnership with Gilbert Livingston. After Christ Church secured a Rector in 1787, he contributed to the support of the parish.

It may, perhaps, be traceable to the fact that the Rev. Henry Van Dyck was a lawyer before he entered the ministry that, during his rectorate, an elaborate set of by-laws for the vestry was drawn up. They were adopted February 19th, 1790, and throw some light upon the conduct of the ordinary affairs of the parish. For instance, quarterly vestry meetings were held, and a standing committee transacted business in the intervals; there was a collector for the Rector's salary, and his collections, and those of vestrymen on Sundays and Holy Days, were to be paid over to a treasurer appointed

1 On the Great Seal of the United States, adopted June 20th, 1782, the American eagle bears an olive branch in one claw. To what extent may the Seal of the Nation have served as a suggestion for that of this parish?



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by the vestry. The parish clerk, appointed by the Rector to assist in divine service, was exempt from salary dues, and had the use of a pew for his family; he was to receive two shillings for each baptism he recorded in the parish register, and the minister was to recommend to parents and others that they have baptisms recorded. The sexton, appointed by the Rector, was to be paid at the rate of two shillings for each Sunday and Holy Day when there was service; he was "to decorate the Church on Christmas according to ancient usage," "to put up and take down the hangings, open and shut the Church doors, regulate the time piece, sweep the Church as often as may be necessary, ring the bell, notify Vestry meetings, and prevent disorders in time of Divine service," and also to mark out and open graves and attend all funerals in the churchyard.

Soon after Mr. Van Dyck's settlement as Rector in 1787, the *Vestry Minutes* say, on September 4th, "that Mr. Sands attended with an application from a number of gentlemen of the Manor of Livingston for a part of Mr. Van Dyck's services, to the end that a Church may be set on foot among them. Vestry informed Mr. Sands that they agree to spare Mr. Van Dyck one-sixth part of the time if it suits his convenience to attend them."

Whether this group of Episcopalians were the same as one at Red Hook is uncertain; the Manor of Livingston is not mentioned again, but, on March 24th, 1788, Mr. Van Dyck notified the vestry that "the Episcopalians at Red Hook also have requested me in their name to apply to you for a further addition of every fifth Sunday if agreeable to you," and, on June 3rd, he reported that "his service at Red Hook has commenced already on Sunday 1st of June, 1788," the arrangement being that

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he was to give, there, one out of every three of the Sundays he had previously pledged to Christ Church. This must have been an abortive attempt to found a parish where now is St. Paul's Church, Tivoli. The writer knows of no further efforts there until about 1816, when services were held by the Rev. Henry Anthon, and St. Paul's admitted into union with the diocese in 1817.

Faint flutterings of Church life are also seen again, at this time, in the town of Beekman. On June 10th, 1793 (under the Act of the Legislature of April 6th, 1784), Benjamin Snider, John Halstead, William D. Williams, Major William Clark, Major Bartholomew Van der Burgh and James Cornell were elected Trustees<sup>1</sup> of the "Protestant Episcopal church assembled at Beekmantown in County of Dutchess," and agreed that the name of that Church should be St. Ann's. In the Diocesan Convention of 1794 Mr. Stephen J. DeLancey was present "for Beekmantown," and was recommended for Deacon's Orders in compliance with a request from the trustees and members of St. Ann's. St. Ann's was quickly lost to view, and has left no trace. About 1850, St. Mary's Mission, at Poughquag in the town of Beekman, was under the charge of the Rev. Homer Wheaton of Lithgow; but that also was short lived, and the Episcopal Church is not at present represented there.

The personnel of the congregation of Christ Church in this time of transition is a matter of some moment. Writing to Mr. Beardsley in 1796, William Emott said:<sup>2</sup> "Few, very Few, of your old flock remain here; a new

<sup>1</sup> Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 21.

<sup>2</sup> Appendix, Beardsley papers, No. 14.

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set of men Supply their places;" a statement substantiated by a study of the various lists of names provided by the parish records. Some families, of several households each, like the Baldwins, the Motts and the Noxons, and some ever faithful individuals held over from Mr. Beardsley's day, and William Emott and the Davises continued to be the controlling power; but new men supplanted most of those of the pre-Revolutionary period. Among these, Ebenezer Badger should have honorable mention, for as pewholder, vestryman, warden, he was a devoted member of the parish for fifty years. He owned a tannery on the northwest corner of Main and Washington streets, and "lived in a pleasant house, surrounded by a garden famous for its lilacs and other flowers, where the City Hall now stands."<sup>1</sup> Captain Israel Smith of the Continental Line, one of the founders of the New York branch of the Society of the Cincinnati, was in partnership with Gilbert Livingston in the river trade, and belongs to these post-bellum days in the parish. In this time, also, were begun the years of service in the vestry of Archibald Stewart of Poughkeepsie, and of Daniel Lefferts of the town of Clinton, both prosperous merchants. Some of the well known men of the town were brought into relation with Christ Church by means of the fact that their wives were Episcopalians. Major Andrew Billings, Revolutionary patriot and expert silversmith, who lived in a house still standing on the northeast corner of Academy and Cannon streets, long held a pew in Christ Church for his wife, Cornelia Livingston; and her uncle, Gilbert Livingston, paid his wife, Catherine Crannell, a like courtesy. Two other men in this class were Quakers;

<sup>1</sup> Platt's *History of Poughkeepsie*, pp. 84-85.

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Valentine Baker, one of the largest taxpayers in Poughkeepsie, and Levi McKeen, a banker, whose house was approached by a lane leading from Main street to his garden gate, which lane thereby came to be called Garden street.

It has been mentioned earlier in this chapter that in 1795 a petition for financial help was sent by Christ Church to Trinity Corporation. Although the vestry in New York voted favorably upon this petition not long after it was presented, it was three years before their gift of £500.0.0 was received by Christ Church, and, when it came, it was in the form of a mortgage on No. 51 Chapel street, New York City. Attached to the gift was the express condition that the money should be used for a glebe or parsonage, which was in accordance with the policy Trinity then followed. The donation to Christ Church was one of a large number made to congregations in New York State just at that time for that purpose, and herein lies the explanation of the failure of the first request for aid made by Christ Church, which had suggested that a mortgage against the glebe at Poughkeepsie should be taken and held by Trinity.

When the vestry of Christ Church offered their thanks for this timely assistance they added: "the good effects to be derived from this gratuity, under the smiles of Divine providence, will, we trust, be transmitted to the Church of which we are members, for ages to come. Suitable donations, to such churches in the country as are proper objects, is a measure which will increase their prosperity beyond all calculation, and will aid them to support their pastors in a manner more congenial with their feelings, a thing devoutly to be wished for."

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## Names of Pewholders

1785-1798

The pews were sold annually, at auction, except during vacancies in the Rectorship. The individuals, whose names are here given, did not all buy pews every year, but the list includes all those who did purchase from 1785 to 1798:

- A. John Addison; Henry Ames.
- B. Ebenezer Badger; Theodorus Bailey; William Bailey; Valentine Baker; Isaac Baldin Jr.; William Baldin; Isaac Balding Sr.; Isaac Balding; William Barber; Egbert Benson; Henry Benson; Andrew Billings; James Bramble.
- C. Harry Caldwell; Caleb Carman; Francois Chandonet; Cadwallader D. Colden; John Cooke; James Cooper; Samuel Cooper; John Crooke.
- D. John Davis; Richard Davis; Richard DeCantillon; Lewis DuBois; Mrs. DuBois; Daniel Duffee; Charles H. Duncan; Andrew Dunn; John Dunn; Abram T. Duryea; John Dusenbury.
- E. William Emott; Richard Everitt.
- F. John I. Ferdon; John Z. Ferdon; Zachariah Ferdon: ( ? ) Field.
- G. Robert Gill; John Gullon; Abel Gunn.
- H. Charles Hay; Udney Hay; Stephen Hendricksen; Anthony Hoffman; Stephen A. Hopkins.
- I. Duncan Ingraham.
- K. Jonas Kelcey; William Kettletas; Benjamin Knowler.
- L. Daniel Lefferts; John Le Roy; Gilbert Livingston; Henry Livingston Sr.; William Louder.
- M. Silas Marsh Jr.; Levi McKean; Peter Mesier; James Mills; Thomas Mitchell; Henry Mott; John Mott; Samuel Mott.
- N. Robert Noxon.
- P. Samuel Pinkney; Charles Platt; Thomas Poole; Nicholas Power; John Price; James Pritchard.
- R. John Reade; Ezekiel Roe; Eliza Rogers; Mathew Rothery; Asa Rutza; Henry Rutzer.

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- S. <sup>1828</sup> Abel Smith; Daniel Smith; Israel Smith; James S. Smith; John Smith; "Capt. Samuel Smith of Poughkeepsie;" Archibald Stewart.
- T. John Tappen; Peter Tappen; Tunis Tappen; John Thomas; Robert Thorne; Asahal Thrasher; George Turnbull.
- V. Elias Van Bunschoten; John E. Van Bunschoten; Jane Van Kleeck; Myndert Van Kleeck; John P. Vemont; Samuel Verplanck.
- W. Richard Warner; Robert Williams; John Wilson; Melancthon L. Woolsey.

## CHAPTER V

1798-1810

THE PURCHASE OF A PARSONAGE. THE RECTORATE OF THE REV. PHILANDER CHASE. THE ORGANIZATION OF ST. PETER'S CHURCH, LITHGOW. THE PARISH REGISTER. DIOCESAN CONVENTION HELD IN CHRIST CHURCH. THE RECTORATE OF THE REV. BARZILLAI BULKLEY. THE SETTLEMENT WITH THE REV. JOHN BEARDSLEY. IMPROVEMENTS TO THE INTERIOR OF THE CHURCH. THE PURCHASE OF AN ORGAN. NAMES OF PEWHOLDERS, 1800-1809.

**I**T has been stated that the gift of Trinity Corporation to Christ Church was made in the form of a mortgage on New York City real estate. More accurately, the £500 donated was composed of the principal of the mortgage (£341.5.0), eight months interest due (£15.18.6), and £142.16.6 in cash. The bond and mortgage and the currency were received on June 25th, 1798, and the vestry decided to try to convert the mortgage into ready money in order to be able to pay promptly for the new parsonage which this gift was intended to provide. Some difficulty was encountered in getting the mortgage paid off, and, while the attempt to collect it dragged along, they discussed whether it would be wiser to build a house themselves, or to buy one.

The first proposition so far prevailed in the beginning that the necessary building materials were purchased, and the location of the proposed house considered; one plan was to acquire a lot on Church street, then

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newly opened and plotted, which would have been conveniently near the church building; another, which William Emott recommended, was to build upon the twenty-three acre lot, but that was objected to because Mr. Beardsley had never ceased to press his claim to the land since his removal to New Brunswick.

Mr. Emott made a long report to the vestry in February, 1799, containing the arguments for and against these two suggestions, his conclusion being that, whether a house were bought or built, one should be in readiness for a clergyman by May 1st, 1800, for, said he, naïvely, “the interest of the Church requires an attempt to be made for the Settlement of a Discreet pious Clergyman of an unblemished Reputation. Such a character, by proper industry, and attention to the poor as well as the more opulent, would have a tendency to Collect our scattered flock and dissipate that Lukewarmness and infidelity which prevail in the minds of many, and, under the smiles of providence would increase our numbers, Respectability, and Resources. To accomplish this desirable purpose, great exertions must be made by the hearty friends of the Church among us by their *personal services* and liberal contributions. I take it, that, to ensure a probability of obtaining a suitable Minister, we ought to be enabled to offer him a Salary of £180 per year and a parsonage house and lot of £40, amounting to £220.”

In the spring of 1799 opinion veered from the plan to build to that of buying, and, on June 4th, John Davis, William Davies and William Emott were appointed a committee “to confer with Mr. William Smith respecting purchasing his house for a parsonage house,—and if the house will answer, and they can agree upon



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a price, they are authorized to purchase the farm for that purpose."

William Smith had bought his house and lot "opposite the Academy" on May 18th, 1796, subject to a mortgage for £150. The house being favorably considered by the vestry, they ordered the building materials they had bought to be sold, and this property to be acquired. Richard Davis loaned £150 and William Davies £50 to accomplish the purchase, and on August 1st, 1799, the Church came into possession of the house which is still standing on the southeast corner of Academy and Cannon streets. The consideration named in the deed<sup>1</sup> was \$1,250.00, and the original mortgage,<sup>2</sup> executed by William Smith, bears an endorsement that on October 14th, 1800, the principal and interest were paid in full by William Emott, treasurer of Christ Church. The cancellation of the mortgage was made possible by the collection on September 13th, preceding, of \$967.50 on Trinity's donation.

In the correspondence regarding its gift to Christ Church, Trinity Corporation had been represented by Andrew Hammersley, a vestryman, who, when he made over the money and securities, delivered himself of the following delicious bit: "Your next view is, I suppose, a Minister; my opinion is, if he is a Man of real piety he will be a great advantage to your Church & if he lacks that Qualification he will be a great hurt; he ought to be one who understands his business also."

To procure this paragon of piety and practicality was the next task of the vestry. After the departure of the Rev. John Johnson Sayrs, the fourth Rector, it had been

<sup>1</sup> Dutchess County Clerk's records, deeds, Liber 16, p. 64.

<sup>2</sup> Christ Church Parish Mss., Parsonage Papers, No. 8.

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voted that the church should be opened on Sundays, and service conducted each week by the members of the vestry in rotation; a committee was also appointed to confer with a Fishkill committee in regard to the vacant Rectorship. On April 4th, 1799, Messrs. John Davis, John Reade and Stephen Hoyt were appointed a committee "to engage a Clergyman," and in the course of the summer two candidates applied, upon neither of whom was an agreement reached by the two parishes. By autumn the name of Philander Chase was under consideration; when, or by whom, he was first mentioned does not appear, but a letter written by Peter Mesier to Stephen Hoyt, secretary of the vestry of Christ Church, in favor of a proposal that had been made to call Mr. Chase, is of interest in its disclosure of the reputation the latter had already achieved in the Church, although he had been in Deacon's Orders but a little over a year. Mr. Chase had been doing the work of an itinerant minister in the towns of central and western New York, and had thrown himself into his duties with all the vigor of his youth and the natural fervor of his temperament. He was New Hampshire born, a graduate of Dartmouth, and was not yet twenty-four years old.

Fishkill October 19, 1799.

Sir

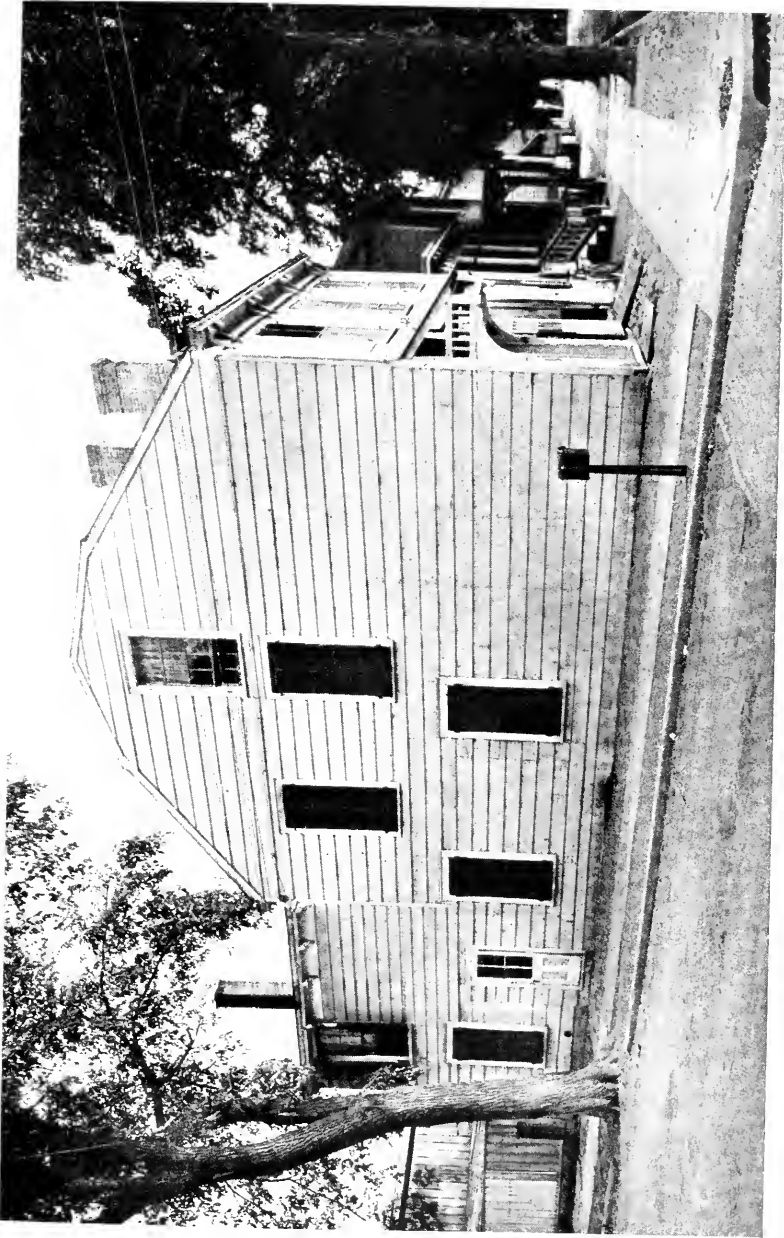
The committee appointed by the Vestry of this place for the purpose of procuring a Rector have, in consequence of your letter, had a meeting.

We are highly pleased to discover that there exists in your Vestry a determination to give so respectable a salary, and will most willingly contribute our proportion as stipulated in your letter, provided the Character fixed on pleases our Congregation.

Without making any comments upon either Mr. Van Horn or Mr. Chase, or contrasting their reputations as preachers in









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the least, we are decidedly of opinion that the latter Gentleman obtains greatly the preference here, and will most cordially concur with you in procuring him as Rector.

We presume that the establishment of Mr. Chase in this Congregation will be of a very considerable advantage to the Church, especially as the members calculate upon a Considerable accession, provided the preacher is a man of his merits.

The difficulty which prevents his accepting at present, decidedly, a Call here, you are acquainted with; and we entertain from his representation of the circumstances that a little negotiation will remove every obstacle.

No inconvenience can possibly arise from making the attempt, except a trifling delay, and the obtaining ultimately so valuable a Rector, and one so universally esteemed is, in our estimation, an object worth the experiment.

The particular conduct to be adopted, and the manner in which the wished for event may be brought to pass, we will most willingly communicate, provided you will relinquish Mr. Van Horn, and concur with us in measures calculated to promote the interest and welfare of both Congregations.

I am with Respect

Sir your most Obed't

Peter Mesier.

The difficulty to which this letter refers lay in an engagement that Mr. Chase had entered into with St. Peter's Church at Stamford in Delaware County, New York; he was anxious to come to Poughkeepsie, and ready to do so if this previous arrangement could be given up, and, in a letter addressed to Stephen Hoyt, he replied to the call extended to him by the Poughkeepsie and Fishkill Churches in a characteristically enthusiastic manner:

Dear Sir

I received yours of the 28th of October, yesterday. I declare to you that I feel myself highly honored by the proposals made to me by the Vestry in Poughkeepsie; but as to a speedy answer, you Sir, and all, know that it must depend on the success of the *favorite Project*. If this could be brought about to

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the satisfaction of all parties, my consent to reside in Poughkeepsie, and be the Rector of the Church there, would be most cordially given.

I feel myself immensely attached to the good people in Fishkill, and if possible still more to those who live in the happy Village of Poughkeepsie. May God bless them all !! I wait the event.

I have seen Mr. T—y, your worthy friend. Mr. P—r, all last evening, was with me here at Mr. Mesier's, & you may, without the assistance of magic power, give a guess how the time was spent.

The latter part of your Epistle contains my—I had almost said Death warrant—"That I shall forfeit the esteem of the people at P—. if I do not preach there next Sunday."

I plead in behalf of my own life—that a previous appointment with the Bishop renders it impossible. Next Thursday I am to be in York, ready for an examination, and, if found worthy, H— Orders will on the Sunday following be conferred on me.

For your family's kind respects to me please to return my hearty thanks, and make my love to them all. Their affectionate treatment to me, are they not written in my heart? I wish we had been acquainted *more* with each other—I have every (reason) to suppose that I should (have) been highly hon'd & gratified.

The answer to the Call—it will be given as soon as possible. Mr. P—r and you possess all the information that is necessary on the subject. Act your pleasure—God speed the happy time is the Prayer of one who loves you all.—

Philander Chase.

Nov'r 4th 1799  
Capt. Hoyt.

"Mr. P.", of whom Mr. Chase speaks, was Joseph Parker of Poughkeepsie, who was sent to Stamford as the business agent of the vestry of Christ Church to obtain a release for Mr. Chase from his obligation to St. Peter's. Parker gained the consent of the vestry of St. Peter's to Mr. Chase's acceptance of the call to Poughkeepsie and Fishkill, on condition that they be paid one hundred



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dollars, in four quarterly installments of twenty-five dollars each, the last payment to be due in March, 1801. The papers in this transaction are all on file, and show that Christ Church agreed to the condition and paid the bonus as required.

Mr. Chase, having been advanced to the Priesthood by Bishop Provoost in New York on November 10th, formally accepted his call on November 22d:

Sir

In answer to your letter of the 28th of October, written to me in behalf of the Vestries of Christs Church at Poughkeepsie and Trinity Church at Fishkill, I can now inform you that I accept of the Call to the Rectory of the two Churches with my hearty thanks for their kind attention to me.

I am now ready to wait on them, when and where they shall appoint, to interchange such articles of agreement as shall be thought proper;—and then to take Charge of the Church in due form.

I am, with esteem, & friendship,  
yours and the Vestries

Poughkeepsie      most obedient and  
Novem'r 22nd      very humble  
AD. 1799      servant

To Stephen Hoyt,      Philander Chase.  
Agent for the Churches at  
Poughkeepsie & Fishkill.

Articles of agreement were signed on November 27th, 1799, whereby Mr. Chase was given the use of the parsonage, and was to receive \$300.00 a year from Christ Church and \$200.00 from Trinity; in return he was to officiate two-thirds of the time at Poughkeepsie and one-third at Fishkill.

The connection of Philander Chase with this parish was meteoric. His stay was brief, his ministration distinctive, it left few permanent traces; but it stands out in the life-story of Christ Church with brilliancy and clearness.

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Chase was a vivid personality, and on fire with enthusiasm for his calling; so much so that, in contact with his ardent spirit, old measures, old conditions, were clothed in new and vital light; so much so, too, that, truth to tell, he overshadowed all other personalities, and dominated and absorbed the wills of those about him. It may be attributable to this cause that so strong a man left no more lasting an impression upon the character of Christ Church. His intensity swept all before it, and attained whatever object he, himself, aimed for; but there was no room left for the coöperation of the laity. An instance of this is found in an entry in the treasurer's ledger, in the statement of the personal account of Richard Davis, that "Mr. Davis, having, in the year 1801, disagreed with Mr. Chase, and not having afterwards attended divine service," &c, &c. Here were two positive natures, the man of sixty-seven, and the youth of twenty-six; the former, for a period equalling the latter's whole life time, had given of self, of time, of money, to the parish, and the latter, a mere stripling as he must have seemed to Davis, was newly come into the Church. And yet the stripling remained in possession of the field! The incident is both humorous and pathetic, and, in its practical result, may be taken as an indication of the passing of the lay influence, which, for a generation, had controlled parochial affairs.

The presence of Mr. Chase made itself felt in ways the people were unfamiliar with. Arriving, as he did, at a moment when the debt on the church building was paid, a new parsonage acquired, and all causes of difference with Trinity Church, Fishkill, removed, it was possible for him to institute some of the charitable work in which his warm heart delighted. He made a great point of the









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disposition of the Communion alms, and rendered full account of his use of them; typical of his work and of his fervid style of expression is this entry: "for Mr. Bulmer, being a man far gone in a deep decline, having a large family of small children." Some of the alms were given at private Communion, of which there is no mention in the parish before this time. In 1803 a disastrous fire occurred in Portsmouth, New Hampshire, and he immediately opened a subscription for the relief of the sufferers, succeeding in collecting a respectable sum for them.

His missionary zeal overflowed the boundaries of his fixed charge, and, in 1801, he gave public notice<sup>1</sup> in the town of Washington, Dutchess County, that, on May 12th, a meeting would be held near Lithgow to consider the organization of a parish there. The meeting took place, Mr. Chase acting as clerk, and a vestry was elected, two of its members being Ebenezer Mott and William Terry, men who had been affiliated with Christ Church for many years. It is reasonable to suppose that this little group of Episcopalians in the town of Washington might be traced in their origin to the influence of that Nine Partners congregation in the same vicinity, which was part of Mr. Seabury's and Mr. Beardsley's pastoral charge. The parish at Lithgow, named St. Peter's, was incorporated May 15th, 1801,<sup>2</sup> and is still in existence, though outgrown by its daughter, Grace Church, Millbrook. Mr. Chase asked the consent of the Poughkeepsie and Fishkill Churches for his absence from them four Sundays a year to hold

<sup>1</sup> Parish records of St. Peter's Church, Lithgow, N. Y.

<sup>2</sup> Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 36.

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service at Lithgow, and also for time in which to minister in the town of Franklin,<sup>1</sup> where a parochial organization had been effected in 1796.<sup>2</sup>

December 20th, 1800, the *Vestry Minutes* record that "the Rev. Mr. Chase laid before the Vestry a letter from a Committee of the Vestry of St. Mark's Church in New York, giving him a Call to the Rectorship of the Church with a salary of \$1,000.00 per year. On which the Vestry, on mature deliberation, are of opinion that the proposed salary of \$1,000.00 would not materially advance the pecuniary advantage of Mr. Chase, and that his removal from the Parish of Poughkeepsie at this time would essentially injure the progress and growth of our Church, as no one of the Congregation but holds Mr. Chase in the highest estimation, and that considers that his removal would be destructive of the Interest of the Episcopal Church in this place and, in effect, destroy its present flourishing state. Therefore, Resolved, that the Vestry, upon the foregoing reasons cannot think of discharging the Rev. Mr. Chase from his engagements with this Congregation, on the terms offered in the Resolution of the Vestry of St. Mark's Church in New York, dated 12th December, 1800. And that the Secretary do furnish the Rev. Mr. Chase with a copy of the above proceedings to be transmitted to the Vestry of St. Mark's." Apparently Mr. Chase concurred in the opinion of the vestry, for no more is heard of the call to St. Mark's.

On November 16th, 1801, it was decided "to open Church and commence Divine Service from October 1st

1 Now the town of Patterson, in Putnam County.

2 Christ Church, Patterson. Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 30.



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to April 1st at 11 o'clock in the morning, and at quarter past two in the afternoon. And from April 1st to October 1st at half past ten in the morning and at 3 o'clock in the afternoon." The early hour for the afternoon service presumably accommodated those of the congregation who drove to Church in the morning from some distance, and wished to return in good season after an all day's absence from home. Mr. Chase's policy included a careful oversight of his flock and its needs, indeed one of the most lasting features of his rectorate was his thorough investigation of the number and condition of the families in the parish when he entered it. In the Bibliography forming part of the Appendix to this volume may be found his own account of his discovery of how imperfect was the parish register, and of his labor to bring the same up to date. In September, 1801, he began the compilation of a record of the statistics of the families then in Christ Church, which, perhaps, is incomplete, but is still of much importance:

### H heads of Families

Ebenezer Badger	Samuel Johnson
Ebenezer Baldwin	John Johnston
Andrew Billings	Mrs. Helen McKean
Jabez Bosworth	Peter B. Morgan
William Broome	Robert Noxon
Matthew Caldwell	James Pritchard
John Cooke	John Reade
William Davies	Henry Relay
John Davis	Lewis Relay
Leonard Davis	John Sayers
Richard Davis	Granville Smith
William Emott	Peter Van Bommell
Mrs. Andrew Heermance	John Peter Vemont
Mrs. Anthony Hoffman	Robert Williams
Stephen Hoyt	

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### Single Persons

Miss Polly Cooke	Miss Elizabeth Lamson
Mrs. Sarah Hay	Mr. Archibald Stewart
Maria Hay	Mr. Alexander Stewart

Only eight of these names are on the list reported in 1791 by the vestry to Bishop Provoost, and the appearance of other family names on the parish register, and among the pewholders, leads to the conclusion that there were oversights both in 1791 and 1801.

Some valuable accessions to the membership of the parish were made, however, just about the period of the incumbency of Mr. Chase. One, directly traceable to his influence, was that of Thomas J. Oakley, baptized as an adult, by Mr. Chase, and long a pewholder and vestryman in Christ Church. Mr. Oakley's public career included service as Surrogate of Dutchess, member of Assembly, member of Congress, Attorney-General of New York, and Judge of the Superior Court, New York City. His double brick house on Market street, enlarged and added to, has become the present News-Press Building.

David Brooks, who had been one of the original vestry appointed by the charter of 1773, and who had soon after left Poughkeepsie to perform active duty as a staff officer in the Revolutionary Army, in close association with General Washington, had now returned to Poughkeepsie, and resumed his parochial ties in the successive capacities of pewholder, vestryman and warden, also making a good name for himself in the Assembly and in Congress and as County Judge.

William Davies, son of the Rev. Thomas Davies (then late Rector of St. Michael's, Litchfield, Connecticut), settled in Poughkeepsie shortly before 1800. It

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is quite possible he was the "William Davis" who rented the glebe-house for sixteen months in 1793-1795, as John Davis of Poughkeepsie had no children, and his brother, Richard, no son named William; but this is surmise, only. William Davies was a devout Churchman by inheritance, and all the years of his long life in Poughkeepsie—he lived to be ninety-four years old—was a faithful member of Christ Church. His first election to the vestry was in 1799, and from 1826 to 1842 he was a warden of the parish. Mr. Davies dealt extensively in Poughkeepsie real estate and acquired a large property, always being a generous contributor to the Church. The writer has been told, by one who was a boy<sup>1</sup> here in 1820, that Mr. Davies then occupied a pew in the church to the south of the chancel and at right angles to the rest of the congregation, and that he wore a six-inch queue.

The Convention of the Diocese of New York elected John Reade of Christ Church, Poughkeepsie, as one of the lay delegates from the diocese to the General Conventions of the Church held in 1801 and 1808. He took his seat in 1801, but failed to do so in 1808, probably because of his last illness, his death occurring in October of that year. Mr. Reade came to Poughkeepsie, in 1794 or 1795, from Red Hook, where he had had large property interests in a storehouse and landing on the river, and in land. His wife, Catherine Livingston, was a daughter and heir of Robert G. Livingston of Red Hook, who had owned much Dutchess County real estate, and Mr. and Mrs. Reade's position in Poughkeepsie was that of people of wealth and breeding. They at once took a pew in Christ Church, and Mr. Reade was made a

<sup>1</sup> Henry Ruggles Esq., late of New York City, deceased.

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vestryman, and then a warden, and was sent as delegate to the Diocesan Convention. Mrs. Reade's niece, Cornelia Livingston, and her husband, John Crooke (son of the Charles Crooke who helped build the first church), also established their home in Poughkeepsie, during the period this chapter considers, and made part of the congregation of Christ Church.

Randall S. Street, one of the lawyers of Poughkeepsie, who was District Attorney several years, and a member of Congress, came into the parish at this time, and the years in the vestry of Stephen Hoyt, Ebenezer Baldwin, Jabez Bosworth and John L. Fonda, all substantial citizens, were also begun now.

The most conspicuous single event during the rectorate of Philander Chase was the assembling of the Diocesan Convention of 1805 in Christ Church. Yellow fever had raged so violently in New York City in 1798, 1799 and 1800, that no Conventions were held in those years, and, in the summer of 1805, it was again epidemic, which is undoubtedly the reason that the Convention did not meet in New York. But, while the *Journal of the Convention* states that "the town of Poughkeepsie (was) appointed by the Bishop as the place of meeting," a knowledge of the personalities of the Bishop and of the Rector of Christ Church still further explains the Bishop's act. The first Bishop of New York (Samuel Provoost) was succeeded in 1801 by Benjamin Moore, Rector of Trinity Parish, a man of much beauty of character, gentleness and refinement, who was greatly loved, but who was not an administrator of affairs. In charge of Christ Church was Philander Chase, young, tireless in energy, ever alive to an opportunity, who is said to have felt much regret, when he entered upon his

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first Rectorship, that the privilege of meeting his brother clergy in Convention was lost to him by the omission of the sessions of 1799 and 1800. Here, now, was his chance, and there can be little doubt that his eagerness pressed upon Bishop Moore the advantages of Poughkeepsie as a place for the Convention to meet, urging its central location and accessibility by its own lines of sloops, its excellent inns, hospitable homes and social attractiveness, and the wisdom of assembling there rather than for the Convention not to be held. On October 1st and 2d, therefore, the representatives of the diocese sat in Christ Church, delegates being present from as far north as Ballston, and west as Utica, and from New York City, Hempstead, Yonkers, Albany, &c., &c.

Confirmation may have been administered in this visit of Bishop Moore's to Poughkeepsie, for, in the summer of 1805, Mr. Chase had spent part of the Communion alms for "clothes for Children to attend Church particularly Confirmation," and it is hardly probable that the Bishop made two journeys up the river within so short a time. The *Journal of the Convention* contains Mr. Chase's report as Rector of Christ Church, Poughkeepsie, and of Trinity Church, Fishkill, the particulars of which were:

	Baptisms	Communicants
Christ Church . .	48 (14 infant, 34 adult)	53
Trinity Church . .	27 ( 9 infant, 18 adult)	about 30.

Philander Chase's *Autobiography*, which was written after he had passed the severer toils of his strenuous life as Missionary Bishop in Ohio and Illinois, contains a few references to his stay in Poughkeepsie. Opposite the parsonage, on the southwest corner of Cannon and

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Academy streets, stood the Dutchess County Academy,<sup>1</sup> from which Academy street takes its name. This famous school was started at Fishkill, and then moved to Poughkeepsie, and in 1792 was incorporated by the Regents of the State of New York. In his *Autobiography* Bishop Chase wrote: "The salary afforded by the parish in Poughkeepsie being inadequate to the writer's comfortable support, he had recourse to the common expedient of school keeping. At first this was in a private way; but, being earnestly solicited, he at length took charge of the public academy in that place. His pupils were numerous, and from the most respectable families in New York and other places;" "about half were well advanced youths, and the other half were small boys of seven or nine years of age." "The duties of so large a school were of themselves most arduous, and, blended as they were, with those of two parishes, Fishkill and Poughkeepsie, they became insupportable. Nothing but the strongest constitution and the hope of better times, under the sustaining hand of a merciful Providence, kept the writer from sinking. To add to the load that bore heavy upon him, it pleased God to threaten his beloved wife with consumptive symptoms, so that if she recovered it must be under the influence of a warmer climate. Accordingly, in the year 1805, the Bishop of New York

1 The building (erected between 1790 and 1792) is still in existence, removed from its first site to the northeast corner of North Clinton and Thompson streets. An amusing traditional anecdote has been handed down in Christ Church which relates that, after Mr. Chase took charge of the Academy and the school had increased to large numbers, he, personally, erected an addition to the building; but, with characteristic shrewdness, he retained title to this addition by not attaching it at any point to the original structure, and, when he resigned as Principal, he placed his property on wheels and trundled it off.











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having been apprised of his wishes, and, having received from New Orleans the invitation of the Protestants in that place to send them a clergyman of the Episcopal Church (the Bishop) appointed the writer to go thither and see what could be effected in the permanent organization of the Church in that city. So undefined, however, were the means of support offered, and so expensive was said to be the place for the maintenance of a family, that it seemed hazardous to move even his wife with him at once thither. He saw no way but to go first himself, and see what could be done, and return for his family as soon as possible."

The reasons for Mr. Chase's resignation of the Rectorship of Christ and Trinity Churches were amply sufficient to induce his action, but his *Autobiography* gives no hint of the manner of his departure, nor of the excitement caused by it. He had consulted the Bishop, probably when the latter was in Poughkeepsie attending the Convention, the first week in October, but had failed to acquaint the vestry with what was in his mind, unless, possibly, he had spoken to Mr. John Reade, individually. Then, not having given notice to the vestry of his intentions, he went to New York, took counsel again with the Bishop, and, without returning to Poughkeepsie, sailed for New Orleans on October 20th.

On October 23d a meeting of the vestry was held, at which "Mr. John Davis read a paragraph from a Letter wrote by Mr. Chase to Mr. John Reade, dated in New York 19th Oct. Instant, as follows, viz:

When I left you last there was a degree of uncertainty attending my contemplated Jaunt to New Orleans, of course could make no definite Communication to the Vestry of the Church. By the advice of my fellow Presbyters, and direc-

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tion of the Bishop, it is now determined that I shall go. My passage is taken, and tomorrow morning, if God permits, I shall sail. You do me a favour by Signifying to the Members of the Vestry, as from me, that I shall be absent from my Parish two or three months, and perhaps longer. I have written the above at the particular direction of the Bishop, to prevent any misunderstanding. This being the case, you will, I hope pardon the liberty I have taken.

“Resolved, unanimously, that the above communication from the Rev’d Mr. Chase is very extraordinary, and the inference is that he has abandoned this Church. And, as he has not exhibited any complaint to this Vestry, we are to presume he has none, but has merely gone from other considerations.

“Resolved, that Mr. John Davis be a Committee to write to the Bishop, Stating the Situation of this Church, and requesting his paternal advice.”

At this distance of time, the situation thus created provokes a smile that is made possible by perspective and the absence of irritation. How easy it is to picture on the one hand the heedless, impetuous Chase, and his unpremeditated, unprepared-for departure, and, on the other, the gray-headed vestrymen, indignant at the lack of consideration shown them! To doubt Mr. Chase’s good intention is impossible; to justify his method difficult. For, in leaving in October, he did not resign his Rectorship, and neither did he make provision for his parochial charge during his absence. He simply dashed off to New Orleans to investigate conditions there, and left matters at home to take care of themselves. He reached New Orleans on November 13th, and a month later, having decided that a parish could be organized in that city, and a home provided for his family, he wrote

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to Poughkeepsie a letter which was read at a vestry meeting on March 3d, 1806:

To the Vestry of Christ Church Poughkeepsie  
Gentlemen,

I take the liberty to signify that I have resigned into the hands of the Right Reverend the Bishop of the State of New York, the Rectorship of the Church to which you are a Vestry; with sincere wishes for your prosperity,

I am

Gentlemen

Your Friend & Humble Servant

Philander Chase.

City of New Orleans  
December 1805.

The vestry passed a resolution declaring "the above Communication as not in form, but that the Parish has been Vacant since the 5th of Nov'r last." The 5th of November was the date upon which the articles of agreement with Mr. Chase were signed in 1799, and from which his rectorate was reckoned annually, and hence he was just at the close of his sixth year when he took his leave so unceremoniously in October, 1805. He came North for his family in 1806, after six months' successful work in New Orleans, and, on July 29th, the articles of agreement between himself and Christ Church, Poughkeepsie, were disannulled.

To obtain a successor to Mr. Chase, the vestry resolved on May 28th, 1806, "that the Secretary write Bishop Moore and Bishop Jarvis informing them of the vacancy in this Church, and the wish of Vestry to fill it as soon as a suitable Candidate may be found,—And should either of them know of one whose talents they may judge calculated to render his services useful in this place, the earliest information would be esteemed a favour by the Vestry."

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Whether Bishop Jarvis of Connecticut responded to this request the *Vestry Minutes* do not disclose, but, at all events, Barzillai Bulkley, a young man whom he had ordained Deacon the year before, came from Connecticut to visit the vacant congregation, and was invited to remain as its Rector. Trinity Church, Fishkill, joined cordially in the call to Mr. Bulkley, a letter from Matthew Mesier, warden, saying that they were very happy to do so, "and hope the good understanding our Churches have had together may always continue." It was agreed that Mr. Bulkley's rectorate should date from August 17th, 1806, and that he should give two-thirds of his time to Christ Church and one-third to Trinity, and have the use of the parsonage at Poughkeepsie.

Few events marked his three years' residence in the parish, but he left behind him a carefully kept register, which records that he performed in that time forty-nine baptisms and twelve marriages, and officiated at sixteen funerals. One of the infant baptisms by him was that of William Davies' son, William Augustus, who, as a man, was such a devoted friend to the Church. A marriage he mentioned in 1809 was that of Clarissa Badger, daughter of the then warden, Ebenezer Badger, to Paraclete Potter, of whom more is heard, later, in the story of the parish. Among the funerals Mr. Bulkley conducted were those of Major Andrew Billings and Mrs. Gilbert Livingston and John Reade, who all died in 1808.

He also did some extra-parochial pastoral work; at the Diocesan Convention held in October, 1807, he reported that "the latter part of last spring I visited the parish in Washington,<sup>1</sup> attended Divine service, and baptized

<sup>1</sup> St. Peter's, Lithgow.

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four children," to which the Convention responded by directing him to officiate "at Washington one Sunday in November and one in May, and at such other times as may be deemed convenient." In 1808 the Convention again commissioned him to visit Washington, and Newburgh beside.

At the beginning of this chapter reference was made to Mr. Beardsley's long contention for the possession of part of the glebe. In 1805 this matter reached a conclusion, but, rightly to understand the question involved, it is necessary to turn back to the time of the original purchase of the farm, when Mr. Beardsley offered to buy one-third of it himself. He received a deed then from the Ostroms, the former owners, conveying to him the portion known as the twenty-three acre lot, and he enjoyed the use of the same throughout his residence in Poughkeepsie. But, at the time that he made application to the Governor and Council for a charter of incorporation, and for a confirmation of title to the glebe-land, he testified that all the land was held for the Church by deeds of trust, and the charter therefore vested the title to the whole farm in the Corporation.

Mr. Beardsley's removal from Poughkeepsie, as a Tory, having been effected by the Council of Safety, an attempt was made to have the twenty-three acre lot confiscated, as land which he, a disaffected person, had held; but, on the evidence that the charter had conferred the title upon the Church, the Commissioners of Forfeiture dropped the case, and the property remained in the possession of the Corporation.

No sooner, however, was peace declared, than the vestry began to suffer harassments from the manner in which the lot had been bargained for. Mr. Beardsley

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had agreed to be responsible for £200 of the £600 cost of the glebe, but, instead of making a cash payment, it now transpired that he and Captain Peter Harris had entered into a joint bond for £300 to Mrs. Ostrom, each promising that they, or their representatives, would pay £4 apiece per annum to her during her life. Captain Harris disappeared from connection with this and all other local affairs early in the war, and Mrs. Ostrom, who was a poor woman, lost the interest due from him. Mr. Beardsley kept up his own payments until his removal to New York, when he ceased to send remittances. The Ostrom family made several requests to the vestry to assume the obligation, and, in 1797, upon the advice of Jacob Radcliffe, attorney, this was done, the Corporation paying in full to the heirs of Mrs. Ostrom (she having died) the amount due upon the bond from Captain Harris and from Mr. Beardsley, from the time their payments lapsed to Mrs. Ostrom's death. It was considered that this action extinguished any shadow of a claim on Mr. Beardsley's part.

Meanwhile, he continued to urge his title, and also to present charges against the Corporation for salary unpaid in the last year of his stay in Poughkeepsie, for two barns he had built, and for sundry other disbursements on his part while here. In 1797 he sent his son, Bartholomew Crannell Beardsley, to Poughkeepsie, and in 1803 an attorney, Samuel Nicholls, neither of whom reached any agreement with the vestry. Finally, in April, 1805, he came himself, now a man of seventy-three, but still filled with spirit and energy.

From April to July a deadlock existed in the negotiations between him and the vestry, broken at last by an offer from Mr. Beardsley to relinquish all his claims if the



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Corporation would divide with him, equally, the twenty-three acre lot. On July 1st the vestry voted to accept this proposition, but declared, in doing so, "that they absolutely deny that he, the said John Beardsley, has any right, Title, or demand to the lands, \* \* \* \* \* but that any Lands that may be Quit-claimed to the said John Beardsley is considered as a donation, and Testimony of our good will and affection towards him."

Final papers were signed on July 24th, fifteen acres being deeded<sup>1</sup> to Mr. Beardsley, and twelve retained by the Church, a survey that was made for the division having shown the lot to contain twenty-seven acres, and the division being made with respect to quality as well as quantity.

Mr. Beardsley at once exchanged<sup>2</sup> his fifteen acres with his son, Bartholomew Crannell Beardsley, for certain land at Maugerville, New Brunswick; Bartholomew Crannell Beardsley sold<sup>3</sup> them in turn the next year for \$1,500.00, and so ended the involved case of the twenty-three acre lot.

In September, 1806, the Church sold, for \$1,800.00, the twelve acres which had remained in its possession, subject to a mortgage for \$1,250.00, which mortgage was paid off in 1821.<sup>4</sup> The purchaser made a cash payment of \$550.00, and the vestry appropriated this ready money to improve the interior of the church by the erection of a gallery. John Davis, William Davies and Peter B. Morgan were appointed a committee to superintend the work of building, and their original

1 Dutchess County Clerk's records, deeds, Liber 19, p. 255.

2 Dutchess County Clerk's records, deeds, Liber 19, p. 275.

3 Dutchess County Clerk's records, deeds, Liber 19, p. 458.

4 Dutchess County Clerk's records, mortgages, Liber 11, p. 382.

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contract with the carpenters gives the details of the design followed. The gallery extended on each side of the church and across the west end; stairs at each side of the church door led to the floor of the gallery, the stairs having a handrail, and being "enclosed under the handrail with panel work." The platforms of the staircase were enclosed "so as to form apartments (with) a pannel door in each." The whole gallery was supported by ten columns, its front "pannelled, with pillasters over the columns, a cornish below and laping above the pannel work, or on the top thereof."

Mr. Chase had previously had some minor improvements made in the church, principally in the chancel; nine yards of "Carpoting" were bought, and *nine pounds* (!) of hair "to Stuff ye Cushion;" the hangings were mended, the pulpit painted, and "Nobs and Rings" supplied for it. For the session of the Convention in 1805 preparation was made by the purchase of eight and a half yards of "Green stuff for curtains round the back part of the Desk," and of "two Curtain Rods behind the pulpit;" also of several branch candlesticks and sconces. Oil was used, as well as candles, for lighting the church for the Convention, but it was not until the winter of 1808 that a stove was put in, prior to which it is to be supposed that the congregation had shivered over private foot stoves and hot bricks in the long winters.

The successful erection of the gallery in 1807 was followed by the suggestion in 1808 that an organ should be bought, hearing of which, John Meacham, Jr., of Hartford, Connecticut, organ builder, asked that an organ he had on hand might be given a trial; he offered, if the Church would send on a wagon to bring it over from Hartford, to come with it himself and set it up, and also said that

Colonel William Blodgett, organist, of Hartford, would accompany him to Poughkeepsie, demonstrate the quality of the instrument, and give lessons upon it to Poughkeepsie musicians. Mr. Meacham's letter of August 16th, 1808, enclosed Colonel Blodgett's recommendation of the organ:

To whom it may concern

At the request of Mr. John Meachum to examine an Organ which he has for disposal, and informed by him that application had been made for one by a Gentleman of Poughkeepsie, I did examine an Organ which he has, and deem it a good one of its size, containing three stops—Viz Stop Diapason—Principle and Twelfth, all in good order. These stops are the most used for Church Music, and are encased very handsomely with ornimental pipes in front, a good sett of Keys, and registers, and the bellows and pedal are also good.

Its height is about eight feet, and its breadth four feet and four inches, embellished on the top with four gilt urns and the case well imitated mahogany, with doors to communicate to any part which may at any time need a repair or for tuning. Its appearance will embellish any Church.

I have repeatedly performed on this Organ, and was ever well pleased with it, as has been many others who are good judges, and masters of music.

William Blodgett.

The organ reached Poughkeepsie, and was accepted by the vestry in October, the 18th of which month a subscription was circulated to raise money to pay for it, \$300.00 being the purchase price; \$130.00 was thus procured, and the balance was paid six months later out of the treasury. Those who subscribed in 1808 were:

Ebenezer Badger	\$ 5.00	James Emott	\$ 10.00
Joseph Bosworth	5.00	John L. Fonda	5.00
Jacob Bush	5.00	Stephen Hoyt	4.00
Sarah Cunningham	5.00	R. James	5.00
William Davies	20.00	Mary Ludlow	5.00
John Davis	10.00	Peter B. Morgan	4.00

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Peter R. Maison <sup>7</sup>	5.00	Chester Parsons	10.00
Bartholomew Noxon	1.00	Paraclete Potter	2.00
Robert Noxon	4.00	Philo Ruggles	5.00
George Peters Oakley	5.00	Randall S. Street	5.00
Thomas J. Oakley	5.00	James L. Van Kleeck <sup>7</sup>	5.00

May 1st, 1809, Colonel Blodgett submitted a bill to the vestry for "playing the organ in Church," and "for tuition to Gunn and others," which action, insignificant in itself, reveals an interesting fact. "Gunn," whom Colonel Blodgett instructed, was Abel Gunn, a boy of nine, and by nature a musician, who was organist for Christ Church from his earliest youth until 1862. He was also a maker of violins, which were highly valued in their day. His father, Abel Gunn, Sr., a veteran of the Revolution, came to Poughkeepsie before 1796 from New Milford, Connecticut, where his family had been one of substantial influence many years, and, in the presence of this household in Poughkeepsie is found, perhaps, one explanation of the call to the Rev. Barzillai Bulkley to become Rector of Christ Church, Mrs. Bulkley having been Mary Gunn of New Milford.

The Bulkleys left Poughkeepsie in August, 1809, and the vestry directed John Davis, warden, to "repair to the City of New York to confer with the Bishop, Clergy, & others, take their advice and aid in procuring for this parish a suitable character as pastor thereof." Mr. Davis acted promptly, and presented this memorial to Bishop Moore in the latter's dual capacity as Rector of Trinity Corporation, and Bishop of New York:

The Rector, Church Wardens, and Vestrymen of Trinity Church in the City of New York.

The Memorial of John Davis, Senior Warden of Christ Church of Poughkeepsie, in behalf of the Vestry thereof, most Respectfully Sheweth, that their Church from Sundry Causes

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hereinafter mentioned, is on the decline, and now destitute of a Rector.

That she has, in the course of three or four years, been extremely unfortunate in loosing some of her principal members by Death. She has lost five who were zealous in her cause, the major part of them members in full communion, and all of them Vestrymen at the time of their death.

And she has also lost Several by Removals, all of whom contributed liberally to the Support and maintenance of the Church. Their families are broken up and gone, all but one, and their places not filled up by others.

That from the Exertions lately made, and are still making, in the Dutch and Baptist Congregations, our contribution list is very materially lessened.

From these reasons, they find themselves unable to raise funds that are Sufficient to Support a gentleman fitly qualified to fill the rectory of their Church, and therefore pray the aid of the Rector, Church wardens, and Vestrymen of Trinity Church in the City of New York.

In behalf of the Vestry and Congregation of Christ Church of Poughkeepsie,

John Davis.

Poughkeepsie  
August ye 20, 1809.

Mr. Davis's report to the vestry in this matter stated that "he had left with the Bishop a Memorial, signed by himself, in behalf of this Vestry, to the Corporation of Trinity Church, New York City, stating the situation of our Church, and praying their assistance, and that he conversed with the Bishop and several Clergymen, and also with several gentlemen of the Vestry of Trinity, who gave him encouragement, and promised to be friendly to this church."

Early in 1810 a partial engagement was entered into with the Rev. Joseph Prentice of Athens, regarding the Rectorship; Mr. Prentice was to give one-third of his time to Christ Church from February to October, and,

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in October, 1810, to remove permanently to Poughkeepsie from Athens. He began his service here under this agreement on February 18th, but, by reason of his ill health, the plan for ultimate settlement was soon after abandoned.

At a vestry meeting held June 7th, "John Davis informed the Board that the Vestry of Trinity Church in the City of New York have granted a yearly donation of \$250.00, for five years, towards the support of a clergyman in this Church," which is "to commence from the time when a clergyman shall be duly settled."

The account of the important result to this parish, of the help extended thus by old Trinity, belongs properly to a succeeding chapter.

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### Names of Pewholders

1800-1809

The pews were sold annually, at auction, except during vacancies in the Rectorship. The individuals, whose names are here given, did not all buy pews every year, but the list includes all those who did purchase from 1800 to 1809:

- A. John Akin.
- B. Ebenezer Badger; Valentine Baker; Ebenezer Baldwin; Mrs. Ann Barber; William Bard; Andrew Billings; Amaziah Blakesley; Abraham Bockee; William W. Bogardus; Jabez Bosworth; Joseph Bowman; David Brooks; William Broome; E. Brown; Elisha Brown; Joseph Brown; William Brown; John Brush; Jacob Bush.
- C. Thomas Carpenter; Joseph Cornish; John Croke; Garwood H. Cunningham.
- D. William Davies; Daniel Davis; John Davis; Leonard Davis; Richard Davis; Warren DeLancey; Charles H. Duncan.
- E. James Emott; William Emott.

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- F. John L. Fonda.
- G. John B. Gay; Robert Gill; John Gullon; Abel Gunn.
- H. Stephen Hendricksen; Mrs. Gertrude Hoffman; Stephen Hoyt.
- I. Duncan Ingraham; Mrs. Ingraham.
- J. Samuel Johnson; John Johnston.
- K. Gilbert Ketcham.
- L. John Le Roy; Jonathon Lewis; Richard Lewis; Henry G. Livingston; John B. Livingstou; Robert H. Livingston; William Lothar.
- M. Peter R. Maison; Levi McKean; Mathew Mesier; Peter Mesier; Stephen Mitchell; Thomas Mitchell; John Mott.
- N. Bartholomew Noxon; Robert Noxon.
- O. George P. Oakley; Jesse Oakley; Silas M. Orcutt.
- P. Joseph Parker; Chester Parsons; William Pennington; David Phillips; James Pritchard.
- R. John Reade; Eliza Rogers; Mathew Rothery; Philo Ruggles; Henry Rutzer.
- S. John Sayrs; Thomas Sketchley; The Misses Sketchley; Samuel Slee; Gerard S. Sloan; Abel Smith; Granville Smith; Archibald Stewart; Randall Street.
- T. George Taylor; William Taylor; T. Thacher; Abiel Thompson.
- V. Garret B. Van Ness; John P. Vemont.
- W. Robert Williams; ( ? ) Wood.





## PART II



## PART II, 1810-1910

### CHAPTER VI

1810-1845

THE RISE OF THE LOW CHURCH PARTY. BISHOP HOBART. HIS CHURCHMANSHIP. THE REV. JOHN REED. HIS LIFE-WORK IN CHRIST CHURCH. PERSONNEL OF HIS CONGREGATION. ORIGIN OF THE CONNECTION OF THE POTTER FAMILY WITH THE PROTESTANT EPISCOPAL CHURCH. THE FIRST CHURCH BUILDING AS IT WAS IN 1820. THE COMMUNION SILVER. THE FOUNDING OF THE SUNDAY SCHOOL. THE PURCHASE OF A BURIAL-GROUND. THE ERECTION OF THE SECOND CHURCH BUILDING IN 1834. THE SPREAD OF THE EPISCOPAL CHURCH IN DUTCHESS COUNTY. DR. REED'S OLD AGE AND THE CALL OF AN ASSISTANT MINISTER. DR. REED'S DEATH. NAMES OF PEW-HOLDERS, 1810-1832.

THE year 1810 marks a turning point in the history of Christ Church. It closes a period, reviewed in the preceding chapters, in which the parish had been buffeted and tossed about by the storms of war and of political revolution, and held back by poverty, conflicting interests, and untoward circumstances generally. That it had continued to exist, testifies that love for it had struck deep into the hearts of a few, but there had been little growth and progress of a lasting sort.

Now, a new era was begun. By the promise of Trinity Church, New York, to contribute two hundred and fifty dollars a year for five years, it became possible to settle a Rector with some hope that permanent conditions would be inaugurated, a hope destined to be amply fulfilled, for

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the rectorate of John Reed, which took its date from August 19th, 1810, lasted for thirty-five years, and witnessed the re-birth and upbuilding of the congregation.

On July 17th, 1810, James Emott, Thomas J. Oakley and John Davis were appointed a committee by the vestry to confer with Mr. Reed, he being then Rector of St. Luke's Church, Catskill; the committee offered him a salary of seven hundred dollars and the parsonage, and he accepted the call extended on those terms. This is the first call given by Christ Church in which Trinity Church, Fishkill, did not join, and the *Vestry Minutes* do not contain any explanation of why the parishes discontinued their alliance at this time.

Mr. Reed was thirty-three years old when he became Rector of Christ Church, but had been in Priest's Orders only a little while, as he entered college later than was usual. Except for two years at Catskill, his whole life in the ministry was spent in this parish, and the foundation of the Church, as we now know it, was laid by his labors. This can be said without in any way detracting from the faithfulness of the men, clergy and laity, who preceded him. Their will to do was equally good, but they had great difficulties to contend with, in the face of which the most they could accomplish was to keep the parish from dying out. The task which fell to them was one of protection and prevention.

With John Reed's coming, constructive work began; a fact which is but one instance of the awakening which took place in the Episcopal Church at large in this country at that time. After its first heroic effort to organize itself at the close of the Revolution, the Church had undergone an utter stagnation of life and spirit; the leaders were men past their prime, and their strength

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was spent by their struggle for existence. It was inevitable that lethargy should clog action, until the next generation should rise and occupy the stage.

In England, also, in the eighteenth century, a cloud had overshadowed all religious life, a cloud gathered from causes of another sort, it is true, but, in its effects, the same as that enshrouding the American Church. To dispel this deadness of spirit, a wave of new life swept through the Church of England, one result of which was the Methodist movement. Another result was the spread to America of the germ of the teaching of this battle for spiritual regeneration, and, here, this teaching took form, in the Episcopal Church, in the first quarter of the nineteenth century, in the tenets of what became known as the school of Low Churchmen. The Low Churchman was impressed with the moral depravity of men, and he preached the salvation of the individual; he belonged to the Episcopal Church and he believed in its organization; but his doctrines in regard to salvation were those of a literal hell, from which men were to be saved, and his attitude toward the organization of the Church was that, while it was the best he knew and he held to it, his adherence was purely voluntary. A true Low Churchman was therefore an ardent missionary (for no time could be lost in the work of redeeming souls from everlasting damnation), and he fraternized somewhat closely with the several Christian Communions among which he lived. Roughly stated, the Low Church element among Episcopalians in the United States was in its strength 1800-1835, held its own 1835-1850, and thereafter declined as a distinct school. During the time of its influence, it founded and maintained the foreign missionary work of the Church.

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But, although the Low Church party was spreading widely when John Reed came to Christ Church, this parish did not become allied with it. In 1811, the year after he assumed the Rectorship, John Henry Hobart was consecrated Bishop, as assistant to Benjamin Moore of New York, and, in 1816, at Bishop Moore's death, Hobart succeeded him at the head of the diocese.

John Henry Hobart was a dynamic force in the Church in New York State. He was a man of much power and ability, which were made potent by his energy and enthusiasm. In personality he is described as having been exceptionally lovable, and in presence one who diffused an atmosphere of joy and brightness.

He will be rated historically, however, not so much as a worker, and a man who commanded affection, but as a man with a message, and a message differing in large part from the teaching of the prevalent Low Church party. He preached the same doctrine of the redemption of the individual, but, with equal insistence, he presented the conception of the divine origin of the Church. Men must be saved; yes, but they must be saved within the sacred institution which Christ, Himself, had founded. "My Banner," Hobart said, "is Evangelical Truth and Apostolic Order." Hence, one of the greatest aspects of his service to the Church was his bringing it to a realizing sense of its own history and claims, and position in the ecclesiastical world, none of which were taken account of by the Low Churchman. He infused into it a consciousness of its own entity and organized existence.

When he was made Bishop the Church in New York was not yet aroused from its stupor, but, at once, when he poured into its veins his own abundant life blood, it became filled with a fresh vitality, which manifested

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itself in many forms of activity. For, in their practical application, his principles re-created the Church in his diocese. His compelling influence revived old parishes, founded new ones, sponsored mission work among the Oneida Indians, and established such institutions as the New York Bible and Prayer Book Society, the Protestant Episcopal Tract Society, the Churchman's Magazine, and the Protestant Episcopal Theological Society, which last evolved itself soon into the General Theological Seminary.

Bishop Hobart was a prolific writer as well as organizer, and the titles of some of his publications show the trend of his thought, such as *Companion for the Altar*, *Festivals and Fasts*, *Companion to the Book of Common Prayer*, *Apology for Apostolic Order*, *Redemption*, &c. His fearless advocacy of what he believed to be true brought upon him criticism from some Episcopalians, to whom his evangelical characteristics were unpleasantly suggestive of Methodism, and from Presbyterians, who were irritated by his disregard for their ordination and ministry. His most strenuous intellectual opponents were, nevertheless, warmly attached to the man, himself, and his real greatness enabled Bishop Hobart to rise above all criticism and to lead the Diocese of New York to large accomplishment.

Between Bishop Hobart and the Rector of Christ Church was the bond of personal friendship. They were very nearly the same age, they corresponded frequently and freely, and were in entire sympathy in their theological and ecclesiastical views, so that this account of the Bishop's teaching serves also for that of Dr. Reed, and it becomes evident that (strange as it may seem today) Christ Church, under the latter's leadership, was one of

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the first parishes in the diocese identified with High Churchmanship.

In 1810, when John Reed came to Poughkeepsie, he found himself in charge of an insignificant cure, for, in 1811, he reported to the Diocesan Convention but seventy communicants in his care. The last report made by him to the Convention before his death was in 1844, when he claimed two hundred and fifty communicants, which increase must be considered in the light of quality as well as of numbers, as, from that viewpoint, the substantial character of Dr. Reed's life-work will be better appreciated than from that of figures.

His rectorate occurred between the dates of the incorporation of the Village of Poughkeepsie and of the charter of the City, and benefited by the growth which took place to effect the change thus indicated. Poughkeepsie was then a legal and political center, and many men prominent in that day in the State were brought into Christ Church through the influence of its Rector.

While Dr. Reed has been classed with Bishop Hobart in Churchmanship, he was unlike him in all other ways, for, where Hobart was brilliant and energetic, and, perhaps, aggressive, John Reed was deliberate, steady, even and tactful. He had the patience to go about the establishment of a congregation by slow, painstaking, but sure and reliable methods, securing a deep and abiding personal hold upon the people, and thereby winning many into the Church. On the parish register are found many adult baptisms by him, and the lists of wardens, vestrymen and pewholders include the names of some of the ablest men of the day in Poughkeepsie. The bar was represented by such men as James Emott, Sr., Philo Ruggles, James Hooker, Richard D. Davis, Leonard



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Maison and Stephen Cleveland. Of these, James Emott, LL.D., whose career was distinguished as a member of Assembly and of Congress, as County Judge and as a Judge of the Circuit Court of New York State, was warden of Christ Church thirty-three years, Trustee of the General Theological Seminary 1826-1850, and elected by the diocese to represent it at the General Conventions of 1826, 1829, 1832, 1835, 1838, 1841 and 1844. Philo Ruggles, Surrogate and District Attorney, was vestryman and warden, 1807 to 1825; he built, about 1800, a double frame house on Market street (with a fine example of a dignified, carved doorway and fan light), which was known by the present generation as the Hooker house, and he occupied the same until his removal to New York City in 1826. James Hooker, who later came into the possession of this house, which was torn down to make way for the new building of the Young Men's Christian Association, was regarded as one of the safest and most conservative counsellors; he was a Presidential Elector, 1836, Canal Commissioner, Surrogate, and was a member of Christ Church vestry from 1817 to 1858. Richard D. Davis, member of Congress, and long associated with public affairs, a man of marked ability, was continuously in the vestry from 1826 to 1853, and many years secretary to that body, although it is regretfully to be added that afterward, for a time, he was a Spiritualist. The same fact is true of Nathaniel P. Tallmadge in his later life, after his removal in 1844 from Poughkeepsie to Wisconsin, but who, while in Poughkeepsie, was a faithful member of the Episcopal Church, and served this parish in its vestry from 1821 to 1836. Tallmadge was a Senator of the United States, 1833-1844, and prior to that was a State Senator; he was a lawyer, a

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leader of the oft-quoted Poughkeepsie Improvement Party in the thirties, and was identified with most of the banking and freighting enterprises of the town; the house he built for himself is that on Delafield street, more recently occupied by Mr. Irving Elting.

From the medical profession the congregation included Dr. John Thomas and his nephew, Dr. William Thomas, Dr. Elias Trivett and Dr. John Cooper, whose son, Dr. John Reed Cooper, was the Rector's namesake, and whose son-in-law, Dr. Walter Hughson, was baptized by Dr. Reed in 1841 when just beginning practice here. Henry Davis, who was president of the Dutchess County Bank and whose brick dwelling house on Market street has been remodelled as the present Fallkill National Bank, Walter Cunningham, business man, banker and leader of the Improvement Party, and Captain Frederick Barnard of the Poughkeepsie Whaling Company are examples of the class of men in commercial life whom Dr. Reed had in his pastoral care.

One accession made in Dr. Reed's day had a lasting and widespread influence in the Episcopal Church in this country. There was living in the part of the township of Beekman, Dutchess County, that has since become the township of La Grange, a farmer, Joseph Potter, a member of the Society of Friends and the father of several sons. The eldest son, born in 1784, and given a name peculiarly suited to the Friends, that of Paraclete, came to Poughkeepsie about 1805-1808, established himself in the book and printing business, married, in 1809, a daughter of one of the wardens of Christ Church, and, in 1810, became a pewholder. In 1815 he bought *The Poughkeepsie Journal and Constitutional Republican*, which he edited and pub-

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lished for a great many years, during which he was connected with almost all the educational and business interests of Poughkeepsie. Paraclete Potter was a conspicuous member of the Improvement Party of 1835, but his service to the town through that channel was short in time as compared with the long years his book store was a center of influence. That was in existence by, or before, 1814, and continued until 1841, when its owner removed to Wisconsin. Throughout that period it was used much as a literary and political club. All the lovers of literature in the place gravitated there, and read and discussed the contents of the shelves, while influential politicians assembled to debate current issues. The late Isaac Platt, editor of *The Poughkeepsie Eagle*, became an apprentice to Paraclete Potter in the office of *The Poughkeepsie Journal* in 1821, and, in reminiscences once published<sup>1</sup> by him, he described the reading-room attached to the rear of the book store, and the gatherings in it of leading citizens. In referring to the prominent men accustomed to meet there, he mentioned twenty-four names, eighteen of which are found on the pew and vestry lists of Christ Church, which is a striking illustration of the position the parish had come to occupy in the community.

By the marriage and settlement in Poughkeepsie of Paraclete Potter, an opportunity was afforded two of his brothers to obtain a better education than was within their reach in Beekman. Accordingly, about 1812, Alonzo Potter, born 1800, and Horatio Potter, born 1802, entered the Academy, on Academy street, Poughkeepsie, opposite the parsonage occupied by Dr. Reed. No evidence has been found to determine whether they were

1 *The Poughkeepsie Daily Eagle*, April 30th, 1867.

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boarding pupils or lived in their brother's home, but the latter is more probably the fact. In either case they became attendants at Christ Church, and the son of one of them once made an interesting statement in regard to this. In the present Christ Church, on December 2d, 1900, the day of the institution of the Reverend Alexander G. Cummins, Jr., as Rector of the parish, Bishop Henry C. Potter spoke of his father and uncle, and said that "their love for the Church, and their connection with it, dated from the day that they, two Quaker lads, wandered into the old first Christ Church, and felt the charm of its services."

Alonzo Potter remained at the Academy in Poughkeepsie from 1812 to 1815<sup>1</sup>, when he entered Union College. After his graduation he prepared for the ministry, and was made Deacon in 1821, and Priest in 1824. Meanwhile, his brother, Horatio, two years his junior, remained in Poughkeepsie (probably until 1822, as he graduated from Union in 1826), and, after he left the Academy, served as a clerk<sup>2</sup> in the book store of his brother, Paraclete. During a summer vacation from college, on August 10th, 1823, Horatio Potter was baptized by Dr. Reed, and so is even more especially a spiritual child of Christ Church than his brother, Alonzo.

The late Bishop of New York, Henry Codman Potter, always held in the tenderest regard the parish which he considered the cradle of his family's life in the Church. With certain of his kindred he gave the chancel-window in memory of his father and uncle, when the third church was erected in 1888; he rarely, if ever, failed, when he

<sup>1</sup> *Potter Genealogy*, Part 10, pp. 37-38.

<sup>2</sup> *Reminiscences of Isaac Platt, The Poughkeepsie Daily Eagle*, April 30th, 1867.

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made his visitations, to dwell upon the associations with the past which were clustered here for him; and the preparation of this volume is, in part, due to his desire that a history of Christ Church should be written. Just before his last illness came upon him, he sent the writer an urgent message that this labor of love should surely be accomplished.

At the time that Alonzo and Horatio Potter were thus first brought into touch with the Episcopal Church, the building on Market street, in which they worshipped, was still the one that was erected in 1774, and which stood until 1833. It is our great good fortune that a detailed account of that building, as it appeared in 1820, has been procured.

Mr. Henry J. Ruggles, late of New York City, deceased, a son of Philo Ruggles, was born in Poughkeepsie in 1813, and lived opposite the church until 1824, when he went away to boarding school. Mr. Ruggles was a man of much intellectual ability combined with an unusual memory and habit of observation, and, in 1903, at the age of ninety, with his mental clearness unimpaired, he took unlimited pains to give the writer a complete and accurate description of the church as he knew it about 1820. This description is presented here, partly in quotations from his letters, and partly from notes taken in conversation with him, the notes being afterward examined and approved by him.

Replying to the first inquiry made of him, Mr. Ruggles wrote: "If by Christ Church you refer to the church that stands, or stood, on the northeast corner of Market and Church streets, Poughkeepsie, I may say that I knew it in boyhood very well, for I was born in a house nearly opposite (my father's), and saw the building, I may say,

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every day of my life from my first year till my eleventh, that is from 1813 to 1824, in which latter year I went to live at Dr. Allen's boarding school at Hyde Park; but I never heard the church called by any other name than 'The English Church.' It was a brick building, and had stone casings around its windows, which were long and pointed, and reached from the level of the pews to the roof, so as to light both the first floor and the gallery. Dr. Reed (I believe he was a 'Doctor'), who lived at the corner of Academy and Cannon streets, was the parson at that time. My father was a member; I generally accompanied him to church, and many of Dr. Reed's eloquent sermons have fallen on my unappreciative ears. \* \* \* \* \* I was in Poughkeepsie about eighteen years ago and there was then upon the corner of Market and Church streets a church, but it was not the old church as I recollect it. When you speak of my father's grave to the north of the baptistry, I do not know to what you refer. My father, who died in 1829, was buried in a cemetery, which many years ago was laid out on a piece of land adjoining the village on the south, which was known in my boyhood as 'The Common,' and, at the time of his interment, there was no church building (according to my recollection) near the spot."

The old church stood upon a knoll, and, when Church street was cut through from Market, it was left upon a bank, which created, in the angle formed by the two streets, a terrace, with a flat top that was wide enough for two to walk upon abreast. The terrace sloped away from the corner in either direction until it merged with the grade of the street. Along the Church street side of the church lot ran a high board fence, painted red, and on the Market street front was a lower wooden fence

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with round pales and a brick sidewalk. North of the church, a gate in the Market street fence admitted funerals, the graves being mostly at the east and south sides of the church.

“The exterior of the building was plain; it was a rectangular parallelogram, longer than it was broad; a neat enough little church, without pretension to architectural beauty.” The east end was flat, with a large window of clouded glass, set, as were all the windows, in red sandstone casings; at the west end, over the entrance, was the tapering spire of wood, painted white, resting upon a four-cornered base, also of wood, but painted a darker shade than the spire, and forming the belfry. The weather vane on top of the spire was triangular.

Through the door at the west end, access was had directly to the church, without a vestibule, a stove standing between the door and the pews. Two aisles separated a double set of pews in the center from a single row at either side, and a few additional pews were in the corners at the east end, at right angles to the others. They were all built with doors and a slanting shelf for a book and kneeling rest. The galleries on the north and south sides contained three banks of pews (the north side for the men, and the south side for the women), and that at the west held the organ. All the woodwork was painted white, and the walls were light.

In front of the large window at the east end, was a platform, raised about a foot above the level of the pew floor, and surrounded by a mahogany railing and kneeling cushion. Before the window was the high pulpit of part-octagon shape and wineglass stem; it was painted a peculiar shade of “greenish-yellowish

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white," and there was a large cushion for a sermon rest. Above it was a huge sounding-board, and below it a long narrow reading-desk, on the north end of which lay the Bible. Below the reading-desk was the Communion Table.

This "three-decker" arrangement, as it is now called, was introduced by Bishop Hobart,<sup>1</sup> and was the one in most common use at the time. Before his day in the Church, the Tables for the Communion had been hidden behind the enormous pulpits, but the emphasis laid by the Bishop on the sacramental aspect of religion brought them out to a position of comparative honor in full view of the congregation. It follows that, as this placing was the plan of Bishop Hobart, it must have been adopted in Christ Church during the rectorate of Dr. Reed, as rectorate and episcopate began simultaneously, and this leads to a belief that it was at this time that the original Table, given by Mr. John Crooke, was relinquished, for a Table of another design was in use about 1820.<sup>2</sup>

A question to Mr. Ruggles regarding the Communion silver used in his boyhood drew from him this anecdote: "I distinctly remember that Dr. Reed used to administer the sacramental wine from a large silver cup. And this cup I remember from an incident, very unimportant in itself, which, however, as a reminiscence of the old church, I will mention. The chancel was at the east end of the church, then came the pews, but between the pews and the front door there was a small space, where a plain bench, large enough for three or four persons, was placed to accommodate chance comers. On this bench

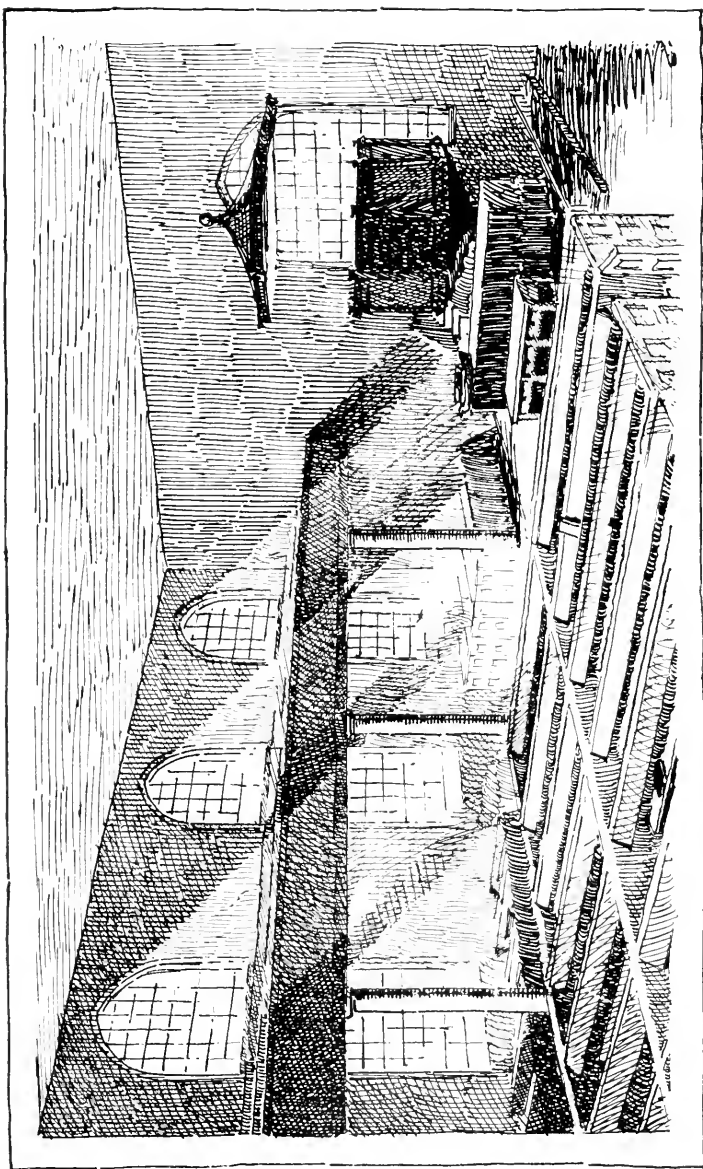
<sup>1</sup> Tiffany's *History of the Protestant Episcopal Church*, p. 458.

<sup>2</sup> See Mr. Ruggles's drawing of the interior of the church.





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might be seen every Sunday an aged black woman, very neat in her attire, which, however, indicated great poverty. She was a church member, a communicant, and on Communion Sundays, after the 'Saints' of the white race had communed together, Dr. Reed would look over the pews towards the old negress (who, at some period of her life, must have been a slave, if she were not so then) and she would slowly shuffle up to the chancel-railing, and partake of the elements, communing alone with God! and it used to occur to my boyish mind, when I saw her raise the cup to her lips, whether it did not make the poor creature feel a little happy and proud to be allowed to sip from what seemed so splendid a silver vessel. That was nearly a hundred years ago, and the races still disdain to go to Heaven together."

Of the singing-school then maintained, and the observance of Christmas Eve, Mr. Ruggles gave realistic descriptions. "The organist of the church (in those days) was Abel Gunn, a youthful genius, with sunken cheeks and a consumptive tendency, while a tall and lank New England singing-master, of the name of Stoughton, exercised the youths and maidens of the congregation in psalm singing. He used to walk up and down before the class, and, as they sang, he waved his arms and beat time with both hands at once, reminding me of some picture I had seen of a sorcerer performing an incantation. He was particularly strong upon anthems, his favorites being 'Strike the cymbals,' and 'Sound the loud timbrels o'er Egypt's dark sea.' In one of these (I have forgotten which) there is an allusion to a roll of thunder; and here was Abel Gunn's opportunity, for at this point he introduced a sort of organ 'Obligato,' in which, by the aid of the low stops and notes of his

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instrument, he imitated a crash of thunder with such fidelity as to win unbounded admiration!"

"I do not remember any occasion when the church was lighted up except on Christmas Eve, and then it was done by candles attached in some way to the pillars that supported the galleries. The church was always profusely decorated with evergreens on that occasion, and to me it appeared all light and cheerfulness. I suppose I must have attended service there four or five times before I left Poughkeepsie, and one of the things I learned to regard as an attraction on that evening (I was generally asleep during the sermon) was the concluding hymn, 'While Shepherds watched their Flocks by Night,' which was sung to music which I thought exquisite, and it is fresh in my mind how the words of the hymn (which, in fact, are exceedingly meagre and poor, tho' I did not know *that* then) and the sweetness of the music (probably not very artistic) charmed my fancy with the picture of the fearful watch of the shepherds, and the radiant descent of the angel with his glad message, and I may say that, in the course of a long life, I have never heard any better music, or, at least, any that pleased me more, than that simple hymn in the old Poughkeepsie church."

A letter from Mr. Ruggles, dated New York, December 8th, 1903, explains itself:

My dear Miss Reynolds,

I send you by express a rough drawing of the interior of the old "English Church" at Poughkeepsie. It was made from my recollections by my son, who is an architect, and is, of course, liable to many mistakes in particulars. It is, moreover, the result of *three* attempts, of which I used the first two for guides and correction. I see in it slight errors in small details, but the main effect, the relative position of pulpit, lec-

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tern, and Communion Table, and the *general effect* of the church is correct. Of course it is roughly done, there is no attempt to do fine work in it, but it is exact and near enough to the reality to give a fairly correct notion of the interior of the old building, as it once was, and, as such, I thought it might be serviceable and have therefore ventured to send it.

I remain,

Your friend and servant,

Henry J. Ruggles.

A question, previously referred to, that was put to Mr. Ruggles about the Communion silver was prompted by the lamentable lack of information which prevails regarding the fate of the two cups and the beaker presented to the Church in 1774. They disappeared, leaving no hint nor tradition of what became of them. One of the oldest members of the congregation, whose death has only just occurred, surmised the possibility that Dr. Reed had them melted, and made into something else, as he thought Dr. Reed had no liking for old things, but this suggestion was only a supposition. Until very recent years, the chalices used by this Church in the service of the Communion were two large cups of ungainly shape, without hall-marks, not of particularly finished workmanship, and whose origin is unrecorded. Could it be that these represent the material of the early pieces? Our ignorance on this point (and of many other details of Dr. Reed's administration) might not have existed if the contemporary treasurer's records were at hand. It is much to be deplored that the day books of William Emott and of Thomas L. Davies, whose combined terms of office as treasurer extended from 1788 to 1864, are lost, and that the minutes of the proceedings of the vestry, kept by Dr. Reed, himself, are exceedingly scanty.

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Certain it is that Dr. Reed introduced some new silver, for, in the possession of the parish are a flagon and a paten (the latter still in use) bearing hall-marks which show that they were made in New York City by John W. Forbes, who was a silversmith in business there from 1802 to 1829. Also in the possession of the parish, and in use, are two silver alms-basins, which are marked, "A donation to Christ Church from Catharine Reade 1818."

The donor of these plates was the widow of the former warden, John Reade. She occupied a house which still remains on Market street, guarded and overshadowed by its giant sycamores; a house which is a landmark in the town, and replete with suggestion of the particular charm that immortalized *Cranford*. Let us appreciate, before we lose them, our remnants of a régime that is past!

Mr. Ruggles remembered no Sunday School in Christ Church prior to his departure from Poughkeepsie in 1824. It is therefore hardly to be questioned that the mention of "70 Sunday Scholars," in Dr. Reed's parochial report to the Diocesan Convention of 1824, marks the beginning in that year of that important branch of parish work. The first Sunday School work in the Diocese of New York was organized in New York City in 1817 by the formation of the New York Protestant Episcopal Sunday School Society, but, although Christ Church Sunday School opened in 1824 with seventy pupils, it was not until October 19th, 1829, that the Protestant Episcopal Sunday School Society of Christ Church in Poughkeepsie adopted a name and a constitution, elected officers, a board of managers and a board of visitors, and planned its work. How long it maintained



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a corporate existence, its single volume of records does not show. Two superintendents were appointed in October, 1829, Benjamin C. Van Vliet and Mrs. Anne Greene, who had under them a corps of eighteen teachers (seven men and eleven women) for one hundred and four pupils (forty-eight boys and fifty-six girls). The function of the visitors to the school was defined as, "to visit the scholars and animate them to do their duty." The organizing members of this parochial society were:

President	John Reed, D.D.
Vice-President	Wm. T. Belden
Treasurer	John L. Fonda
Secretary	Richard D. Davis

### Managers

John Cooper	Isaac Platt
Wm. T. Belden	Benj. C. Van Vliet
Elias Trivett	Geo. M. Van Kleeck
J. L. Fonda	Eliphaz Fay
Walter Cunningham	Frederick T. Parsons
Paraclete Potter	Chester Turner
Henry Conklin	George Hatch
Marinus Pierce	

### Visitors

James Emott	Mrs. N. P. Tallmadge
William Davies	Mrs. T. L. Davies
Geo. P. Oakley	Mrs. J. D. Robinson
Elias Trivett	Mrs. Dr. Reed
John H. Davis	Mrs. J. Hooker
James Hooker	Mrs. J. Emott
N. P. Tallmadge	Mrs. William Davies
Thomas L. Davies	Mrs. I. I. Balding
John Stanwix	Mrs. Ann Green
John D. Robinson	Miss Elizabeth Parkinson
Stephen Pardee	Mrs. Leonard Davis
Richard I. Fonda	Mrs. J. W. Oakley
Jonathan Wadsworth	Miss Sally Davis
Richard Pudney	Mrs. John L. Fonda
Warren Skinner	Miss Harriet Smith."

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The land surrounding the church had been used for burial purposes from the time of the erection of the building. So early as 1775 the vestry formulated rules governing interments; they ordered, then, that the sexton was to be applied to when it was desired to have a grave opened in the churchyard, and that two shillings were to be paid for the use of the church for funerals, and, in 1786, it was further voted to have a "decent board fence put about the Churchyard." The yard was not a large one, and by 1816 the vestry thought well to authorize Mr. Reed "to negotiate for ground for a Burial place, and to report thereon." Neither at that time was anything accomplished, nor in 1825, when the proposition was again brought up, but, in 1828, the property was acquired on which the present church building stands. It is part of a tract which the early maps of Poughkeepsie show was a village common, and it was spoken of as "the common" so late as in the boyhood of Henry J. Ruggles, about 1820. It suffered encroachments by squatters (as had the common north-east of the village, adjoining the Church glebe), and Dr. Reed had to untie some tangles in the title before the Corporation took final possession.

The map of Poughkeepsie for 1790 shows Ragged Lane (now Academy street), starting at Main street and ending at a road that is now Montgomery street; on the south side of that road, facing Ragged Lane, was "Van Kleeck's White House." How Lawrence Van Kleeck came into possession of the portion of the common surrounding his house does not appear, but, in 1791, he having died, the Sheriff sold this land to George Ludlow of New York, to satisfy judgments against Van Kleeck's heirs, and Dr. Reed purchased from George Ludlow's devisees.

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Meanwhile, a large section of the common had come into the hands of a certain Bronson French. Tradition says that French's farm was steadily increased in size by the occasional, quiet advancement of his fences. However that may be, his boundaries, as put forth by him, stood in the way of a clear transfer from the Ludlows to Dr. Reed, and it was necessary to extinguish his claim by procuring a separate deed from him, in which the consideration named is one dollar. The price paid by Dr. Reed to the Ludlows in 1828 was \$666.67, for an undivided interest in about seven acres of land. The seven acres were held in common by the Church and the Ludlows until December 20th, 1836, when a deed of partition was signed. By this deed, the Church took title<sup>1</sup> to all the land between Montgomery and Barclay to the north and south, and Hamilton and Academy to the east and west, except the lot on the southeast corner of Montgomery and Carroll, and a narrow strip at the northwest corner of Barclay and South Hamilton, which were retained by the Ludlow heirs.

Dr. Reed's purchase from the Ludlows was made on January 15th, 1828, and his deed from Bronson French he obtained on March 15th, following. On April 19th, the vestry endorsed his action, and voted to reimburse him for the money he had advanced, not only for the purchase price, but also for the improvement of the land, the minute stating that one half of it had then been laid out in plots, and enclosed as a burying-ground.

Among the parish records is a small account book, with entries in Dr. Reed's writing, giving his receipts and disbursements in behalf of the burying-ground.

<sup>1</sup> Deeds relating to this property are filed in the County Clerk's office, Liber 42, pp. 1, 3, 4; 58, p. 401; 59, p. 593; 61, p. 441.

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This little book shows that from January 15th to May 26th, 1828, he was busy preparing the ground for the use to which it was to be put, removing stones, laying out paths, embanking terraces, sowing Timothy seed, setting boundary stones, buying locust posts, bolts and locks, etc.

The item of expenditure of greatest interest to the present generation is that of \$31.25 for one hundred and twenty-five trees. The elms and maples, the sycamores and evergreens, the dogwoods and the old English hawthorn of our church square are dear to us all. How many of them were set out by Dr. Reed in the spring of 1828 at twenty-five cents apiece?

The total expense incurred by Dr. Reed in this matter was \$1,400.78; about half was for the land and half for its development, labor occasioning most of the cost of the latter. To meet the amount a subscription was taken in March, April and May, 1828, by which \$1,130.00 was raised, thus leaving but a small deficiency for a vestry appropriation.

Dr. Reed recorded his receipts from this subscription, and the names of the subscribers are probably equivalent to a list of the original plot owners:

Isaac I. Baldwin	\$10.00	William Davies	\$80.00
Frederick Barnard	20.00	Thomas L. Davies	20.00
William T. Belden	20.00	William A. Davies	20.00
Amaziah Blakeslee	10.00	Henry Davis	40.00
David Boyd	10.00	Leonard Davis	40.00
Gilbert Brewster	40.00	Richard D. Davis	20.00
Josiah Burritt	20.00	John Depew	10.00
George Clark	10.00	Capt. Dutton	10.00
Stephen Cleveland	20.00	James Emott	40.00
Harry Conklin	40.00	Peter Everitt	40.00
Dr. John Cooper	20.00	Henry A. Fields	10.00
Walter Cunningham	40.00	Stephen Fogerson	10.00
Myron Dakin	10.00	John L. Fonda	20.00

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Richard I. Fonda	\$10.00	Stephen Pardee	\$10.00
Joseph Gavit	10.00	John Parkinson	20.00
Capt. Robert Gill	10.00	Marinus Pierce	10.00
Samuel and Joseph		Paraclete Potter	20.00
Gunn	10.00	Richard Pudney	10.00
Barney Hawkins	10.00	John D. Robinson	20.00
Nathaniel Hill	10.00	Philo & Samuel B.	
Gertrude Hoffman	10.00	Ruggles	20.00
James Hooker	20.00	Warren Skinner	10.00
Robert I. Kidney	10.00	John Stanwix	10.00
Leonard Maison	20.00	Nathaniel P. Tallmadge	40.00
Gideon Mosely	10.00	Dr. William Thomas	10.00
John P. Myers	10.00	Dr. Elias Trivett	40.00
Thomas J. Oakley	40.00	Jonathan Wadsworth	40.00
George P. Oakley	20.00	Frederick Woodruff	10.00
John W. Oakley	20.00	William Worrall	10.00

This property of Christ Church came to be commonly called "the old English burying-ground." It continued in use as a cemetery until the growth of the city led the Common Council, about 1871, to prohibit further interments, and, in the late seventies and the eighties it had become so densely overgrown, such an unkempt, sorry sight, that children hurried past its high picket fence to escape the awe with which its shadows filled them. This chaos was reduced to order in 1887, and, in the clearance which then took place, there was revealed a stone with an inscription of rare beauty and simplicity, to which a little story is attached.

In the days of Queen Anne, a Lieutenant Willoughby of the British Army was sent with his regiment to the West Indies, where he left the Army, married and settled. In the first quarter of the nineteenth century, there came to Poughkeepsie one of his descendants, a young man, who, so long as he remained here, was a faithful member of this parish, and between whom and Samuel Ruggles

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there grew up a David and Jonathan friendship. Willoughby has been described to the writer by Samuel Ruggles's brother, the late Henry J. Ruggles, as a youth of gentle nature and refined face. He left Poughkeepsie about 1821 (as did Samuel Ruggles also), and died suddenly in New York City a few years later. His body was brought back here, to the English burying-ground, and there Samuel Ruggles placed a stone, by which the name Willoughby is made fragrant for Christ Church with the sweetness of true sentiment. Surely an altar to friendship is this monument that bears only the words:

*My*  
*Dear Friend*  
WILLOUGHBY  
*Died*  
1827

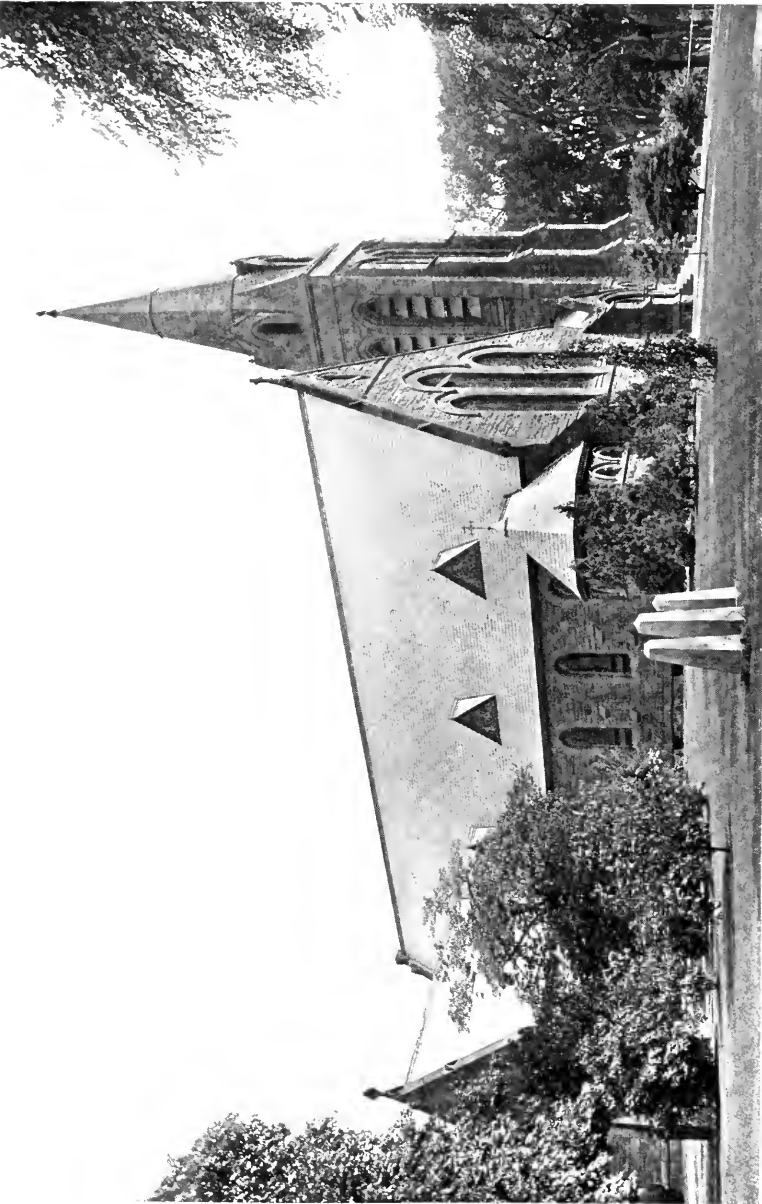
One reason why the purchase of a new burial-ground was advocated was that very little free space remained in the church lot, in the immediate vicinity of the building, and what there was would be wanted in the event of additions or alterations to the latter.

The necessity for enlarging the first church, or erecting a second one, became apparent soon after the installment of John Reed as Rector. Under his ministrations, the congregation so increased that the enlargement of the building was discussed in 1814 and 1815, and rather extensive repairs and additions were actually made in 1822, although just what they were is not known. They proved insufficient for the still growing need, and, on February 1st, 1833, the vestry resolved to build an entirely new church.











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Dr. Reed, Dr. Trivett and Richard D. Davis were appointed a committee to solicit subscriptions, upon a stock plan which had been followed by Trinity Church, New Haven, in 1813. A letter of March 22d, 1832, from the Rector of Trinity, the Rev. Harry Crosswell, to Dr. Reed, is among our parish papers, and endorses this scheme as having been successful in New Haven.

In accordance with it, the subscriptions made were received as loans by the Corporation of Christ Church, which issued to each subscriber a certificate, and agreed to pay the holder four per cent annual interest, the Corporation reserving to itself the right to pay the principal at its own pleasure.

The certificates were transferable, and in the course of years many transfers did take place, which make the accounts relating to this debt on the church somewhat complicated. Just when the whole debt was extinguished is difficult to determine.

The recorded subscriptions amounted to \$11,500.00, and certificates aggregating \$6,000.00 were at once surrendered to the Church as gifts. Dr. Reed, personally, from time to time, bought up \$2,150.00 worth of scrip, which, upon the death of his widow in 1858, was sold by the executor of his estate to William A. Davies, and by Mr. Davies presented to the Church. Scrip, amounting to \$1,850.00, was gradually acquired by Stephen M. Buckingham, who, on October 18th, 1870, sold the same to the Corporation for \$1,024.20. The Corporation was enabled to make the purchase of Mr. Buckingham by means of a legacy received in 1870 from the estate of William Davies's widow.

The names of the original subscribers and the amounts of their subscriptions are:

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Isaac I. Balding	\$ 50.00*	George C. Marshall	\$100.00
Frederick Barnard	100.00	Isaac M. Newcomb	150.00
William T. Belden	100.00	George P. Oakley	500.00
Gilbert Brewster	500.00	Mary Parkinson	500.00
Josiah Burritt	100.00	Marinus Pierce	50.00
Dr. John Cooper	100.00*	Richard Pudney	100.00
Walter Cunningham	500.00	David V. N. Radcliffe	100.00
William Davies	2,000.00*	John D. Robinson	250.00
Thomas L. Davies	500.00*	Charles H. Ruggles	100.00
Hannah Davis	500.00*	Hunting Sherrill	100.00
Henry Davis	500.00*	Stephen Southwick	100.00
John Depew	100.00*	John Stanwix	100.00*
James Emott	1,000.00*	William S. Stevens	100.00
Alexander Forbus	200.00*	Nathaniel P. Tall-	
Abel Gunn Jr.	100.00	madge	300.00
Abijah S. Hatch	50.00	William Thomas	100.00
Gertrude Hoffman	150.00*	Henry I. Traver	200.00
James Hooker	500.00*	Dr. Elias Trivett	500.00
William Hoyle, Jr.	50.00	Joseph J. Waldron	100.00
Edward K. James	200.00*	Charles Warner	50.00
Charles Johnston	300.00	Thomas Williams & Son	200.00
Leonard Maison	100.00	George W. Woolley	100.00

In March, 1833, Dr. Reed, Richard D. Davis and Thomas L. Davies were appointed a committee to obtain a plan and proposals for the building. Their report, submitted on April 13th, was adopted, and they were authorized to make a contract with Elijah Northrop to build the new church for a price not to exceed \$11,000.00 and such parts of the old building as might be wanted. The contract drawn fixed the price as \$10,900.00, which was all paid between June 17th, 1833, and July 24th, 1834, and, on June 5th, 1834, the building was consecrated by Bishop Onderdonck.

The only contemporary reference to the consecration service that has been seen is one made by the Bishop in his address to the Diocesan Convention

\* Scrip surrendered to the Corporation as a gift.



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that year. He said that "on Thursday (June) 5th it gave me great pleasure to consecrate Christ Church, Poughkeepsie, a handsome and commodious brick edifice, erected by that ancient and respectable parish on the site of their former church. The increased accomodations for worship afforded by this church were rendered necessary by the enlargement of the parish, which, by God's blessing, had attended the labors of the nearly five-and-twenty years incumbency of the present Rector."

The exterior of this building is familiar to all at the present day from photographs, and to many from recollection also.

The interior was not the same when the church was built that it was in later years, and no pictures exist of it as it was in 1834, but the specifications for the building (on file with the parish papers) and the memory of a few persons still living, who knew it well in their youth, afford us the information that it was essentially the same, in general plan, as the first church, with only one important exception.

The exception was that, behind the three-decker pulpit, desk and Communion Table (which were newly built for the second church), instead of a window was a wood screen about twenty-five feet high and fifteen feet wide, set about three feet out from the east wall of the church. The main portion of the screen was done in panel work, and the top terminated in three Gothic arches. In the center of the panel work a door opened out toward the congregation, on a level with the floor of the high pulpit, the door being reached by a staircase behind the screen. The narrow space between the screen and the wall was used as a robing-room, and entry was had to it by a door at the north end.

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It was the custom then for the clergy to lay aside the surplice, or sacramental vestment, when entering the pulpit, and to perform their teaching function in the academic gown. Hence, from 1834 to 1854, while this screen was in existence, the children in Christ Church used to watch eagerly for what they considered a delightful Jack-in-the-Box performance. The Rector would leave the reading-desk just before the sermon, disappear through the door at the north end of the screen wearing his surplice, and suddenly reappear, in the high pulpit, in his black gown.

The children in Dr. Buel's time, especially, enjoyed this incident, for Dr. Buel was a man of quick, nervous movements, and he seemed to veritably *burst* through the screen-door into the pulpit. And not only the children were impressed by his motions. The writer has been told, by one who was a young woman in the days of Dr. Buel and the screen, that his angular, sidewise jerk of his shoulders, as he twisted himself through the narrow door at the north end one Sunday soon after his institution as Rector, made her companion whisper to her spontaneously, "We never could call a *fat* parson!"

One of the first formal occasions in the new Christ Church occurred a month after its consecration, when, on July 3d, 1834, a memorial service for General La Fayette was held. The day was observed in the village by a national salute at sunrise and a single gun half-hourly all day; at ten A.M. a procession formed, under command of General Leonard Maison, its march ending "at the Episcopal Church, where" (says *The Poughkeepsie Telegraph*, July 9th, 1834) "the solemn funeral service of that Church was pronounced, some appropriate pieces sung by its excellent choir under the management

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of Mr. Benjamin C. Van Vliet, and a most apposite and eloquent address delivered by Robert Wilkinson, Esq. From the time the procession took up its march until its entrance in church, all the bells of the village were tolled, colors were displayed at half mast on the principal hotels and by the vessels at the landings, and the banners and badges of the different societies in the procession were dressed in mourning, and crepe was worn on the left arm by each person."

Again, on May 14th, 1841, when President William Henry Harrison died, Christ Church was the scene of a union memorial service, arranged by a village committee. The Rector was requested to read such portions of the Church liturgy as he thought suitable, Homer Wheaton, Esq., was invited to deliver an oration, and the combined choirs of the village rendered "a Requiem prepared for the occasion," entitled "On the death of General Harrison. Air—Poughkeepsie."<sup>1</sup>

The increase in Dr. Reed's congregation, which led to the erection of a new church building in 1834, was paralleled by the multiplication of Episcopalians in this vicinity in the thirties.

Prior to this, the Protestant Episcopal Church had extended itself very little in Dutchess County, the only existing parishes in 1830, beside our own, being Trinity Church, Fishkill Village; St. Peter's, Lithgow; St. Paul's, Red Hook (Tivoli); and St. James's, Hyde Park.

After 1809 (when Christ and Trinity Churches ceased to be in the care of the same clergyman), and until 1835, Trinity had a series of short incumbencies, interspersed with long vacancies. The Diocesan Convention, in 1816

<sup>1</sup> *The Poughkeepsie Journal*, May 12th, 1841.

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and 1817, united it with St. Peter's, Peekskill, and St. Philip's, Phillipstown, under the Rev. Petrus Ten Broeck, and, in times of vacancy, the Convention frequently commissioned Dr. Reed to supply the congregation.

St. Peter's maintained existence, but with small encouragement, and almost no settled clerical attention.

St. Paul's organized<sup>1</sup> in 1816, and was represented in the Diocesan Convention in 1817, but its roots are perhaps traceable farther back, as has been shown in Chapter IV.

Several early parishioners of Christ Church were residents of Hyde Park, notably Judge John Johnston, William Bard, William Broome, Richard De Cantillon and Jacob Bush, and in 1812, they, with other Episcopalians who had settled at Hyde Park, organized<sup>2</sup> St. James's Church, which was represented in Convention that same year, and has had continuous and prosperous existence for a century.

Between 1830 and 1840 four new parishes were established in the county.

In 1833, St. Anna's, Fishkill Landing, organized<sup>3</sup> and was represented in Convention, the present St. Luke's, Matteawan, being the same as St. Anna's in all respects, except for a changed name and a new site for the church building.

In 1834, Zion Church, Wappingers Falls, formed a vestry<sup>4</sup> and was admitted into union with the diocese.

<sup>1</sup> Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 84.

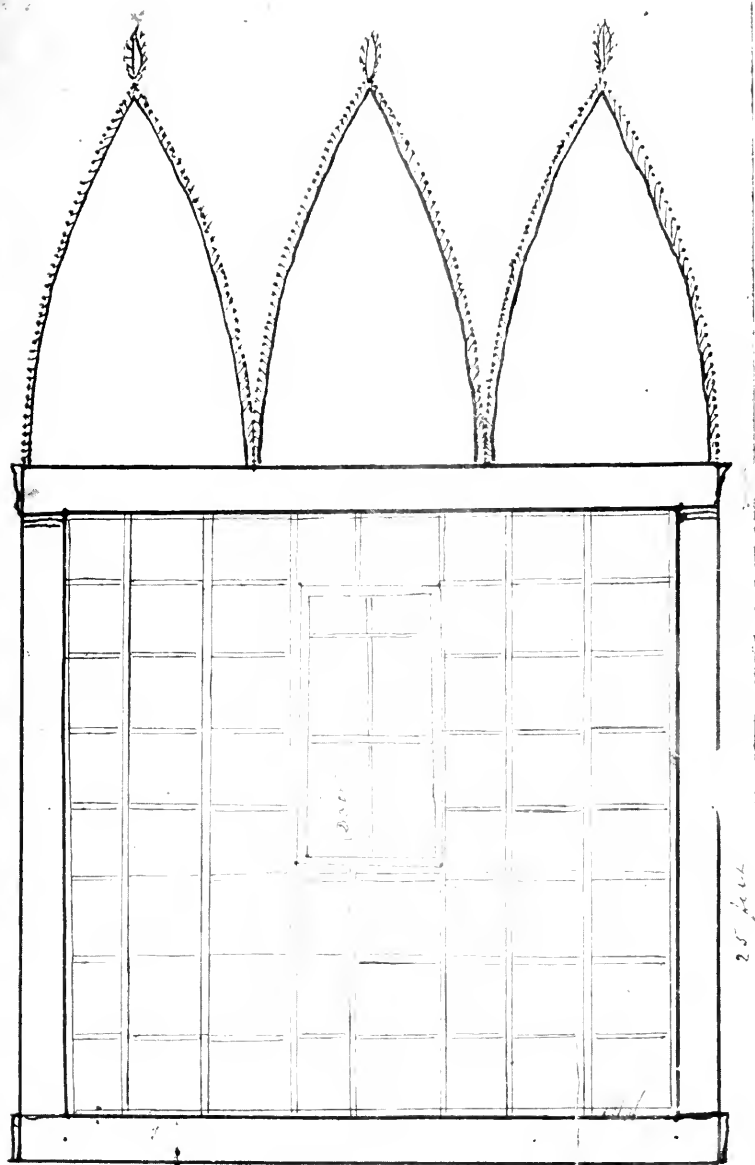
<sup>2</sup> *Ibid.*, p. 67.

<sup>3</sup> *Ibid.*, p. 106.

<sup>4</sup> *Ibid.*, p. 111.







15 feet

Slate 3 feet 7 inches





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St. Paul's, Poughkeepsie, was founded in 1835 by the leaders of the Improvement Party, as part of their plan for the development of a desirable residence section in the village. These men laid out Mansion Square, and purposed to surround it with handsome dwellings, and they believed that a Church was needed there. As most of them were members of Christ Church, it followed that it was an Episcopal Church they organized.<sup>1</sup> The site for a building was donated by Walter Cunningham, Paraclete Potter and George P. Oakley. Oakley, Potter and Nathaniel P. Tallmadge were the most active in establishing St. Paul's, and withdrew entirely from Christ Church to promote the welfare of the new parish. In the initial steps toward its formation, they obtained the help of several members of Christ Church, who served a few terms in the vestry at St. Paul's, until the permanency of the new Church was assured, but who did not sever their original parochial connection.

The first Rector of St. Paul's, the Rev. Frederick W. Hatch, assumed his duties in Poughkeepsie in June, 1836, and that summer began to hold services at Pleasant Valley also,<sup>2</sup> with the result that in 1837 St. Paul's, Pleasant Valley, was organized,<sup>3</sup> and sent delegates to Convention.

One other parish, St. Peter's, Pawlingsville, is mentioned at this time. It was organized<sup>4</sup> in 1839, and reported itself to Convention that year, but seems to have passed out of existence, since.

1 Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 118.

2 *Journal of the Convention of the Diocese of New York*, 1836.

3 Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 127.

4 *Ibid.*, p. 135.

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The spread of the Church in Dutchess County occurred in the latter part of Dr. Reed's rectorate in Poughkeepsie, just as his age and the accumulated effect of his long continued labor for this parish began to tell upon him. His handwriting in 1839 shows a palsied tendency, and this probably indicates the first of the several paralytic strokes he suffered, and from which he died in 1845.

As he recognized the failure of his health, he became greatly concerned for the future of the congregation which he had spent his life in gathering and serving, and he deliberately set about choosing his own successor.

On January 1st, 1842, he wrote a letter to the vestry in which he said that "increasing age, bringing with it some infirmities, has reminded me that the time will soon come, if, indeed, not already arrived, when I should be unable to perform all the multiplied duties devolving upon me as Rector of the Church, either with profit to the people or satisfaction to myself; I have however been meditating an appeal to you for assistance. As soon as the now Rev. Mr. Wheaton determined to take Orders, knowing his more than common talents, prudence, and piety, I was desirous of securing his services for our congregation, and hence early had a conversation with him upon the subject. \* \* \* \* \* I therefore, Gentlemen, take the liberty of recommending that you employ him, and cannot but express the hope that he will finally become your Rector."

The vestry at once complied with Dr. Reed's request, and, in January, 1842, the Rev. Homer Wheaton became Assistant Minister in Christ Church. Dr. Reed's full confidence in, and approval of, Mr. Wheaton, was again expressed in a sermon in February, 1845, when he told the members of Christ Church that "the desire has for sever-









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al years occupied my mind, that, when we shall be separated, I might leave you in the charge of a wise and faithful shepherd. And now I rejoice in the confident hope that, when I shall be called hence, I shall leave you under the guidance in spiritual things of one, who is my own deliberate choice, and who, I believe, is worthy of the charge of immortal souls."

The sermon containing the above passage was Dr. Reed's farewell to his people. It was read to the congregation by Mr. Wheaton, on the Third Sunday in Lent (February 23d), 1845, and was afterward printed in pamphlet form, and is a touching expression of the love he bore his people and his sense of his spiritual responsibility toward them. His subject was "Peace," and, after a treatment of it which was an unconscious revelation of the ripe strength and beauty of his own character, he added:

And now, my beloved brethren, let me commend this subject to your understanding and your hearts, as the last legacy I can leave you. I do it, not in the exact sense of a valedictory, but I send it to you as a word of counsel in season, under a strong apprehension that my infirmities may prevent my bidding you a farewell.

It is now nearly thirty-five years since I took pastoral charge of this congregation, and it is among my most pleasant reflections that, through this long period, uninterrupted peace and harmony have obtained among you. And I am thankful in being able to say that never has the thought, even, disturbed my mind that your harmony would be interrupted, or that heresy and schism would distract you.

This happy state of things has not arisen from any ability of mine, or from respect to, or influence of, my imperfect labors, but it has been the fruit of growing piety to God, and increasing good will to each other. You have passed through many trying scenes, but you have come out from them unharmed; and, all offences forgiven and forgotten, you here bowed to-

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gether at the consecrated altar of your common Head and Father.

I have been among you in many and various scenes, by day and by night. I have accompanied you in the days of your prosperity, and have rejoiced when you rejoiced. And O, in how many scenes of sorrow have I been with you!

Brethren, I stand to you in a nearer relationship, and am bound to you by stronger ties than I have language to describe. A great portion of this congregation have I had in my arms, and united them to Christ's body in the holy sacrament of baptism; many of you, brethren,—and would to God the number had been greater,—have I admitted to the comfortable sacrament of the Holy Supper. When I first came among you, I publicly told you that I came to serve you in the most momentous of all human relations, and, in discharging my duties, to live and die with you; and that I was determined to know nothing among you save Jesus Christ and Him crucified.

The sermon closed with a prayer for peace, the spirit of which prayer the parish may well absorb, for all time, for its guidance, and as a valued bequest from one to whom it owes an incalculable debt:

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of peace, give us grace seriously to lay to heart the great danger of dissensions and divisions, and earnestly to strive to maintain and set forward quietness, peace and love among all Christian people;

Take away all hatred, prejudice and whatsoever else may hinder us from godly union and concord;

That, as there is but one body, and one spirit, and one hope of our calling, one Lord, one baptism, one God and Father of us all, so may we henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord.

Amen.

Dr. Reed died July 6th, 1845, and the attendance at the funeral services,<sup>1</sup> held in the church, bore eloquent

<sup>1</sup> *The Churchman*, July 26th, 1845.



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tribute to the affection and respect in which he had been held. The officiating clergy were the Rev. Homer Wheaton, Assistant Minister, and the Rev. Edward Davis of St. Paul's Church, Charlton, New York (a spiritual son of Christ Church), the Rev. Reuben Sherwood of St. James's, Hyde Park, and the Rev. Dr. John Brown of St. George's, Newburgh, who preached the sermon. The church was draped in black, and the members of the vestry wore crepe on the left arm for thirty days.

In 1910, in the congregation of Christ Church, there are probably only a few who are familiar with Dr. Reed's name, or who realize about him more than that he was a good man who once lived and labored here as Rector. It is therefore hardly possible to emphasize too strongly the truth that this same congregation of 1910 owes to him many of its blessings.

Dr. Reed came to Poughkeepsie in the summer of 1810, just a century ago, and his thirty-five years of quiet, wise, and faithful work secured to Christ Church a position of dignity and honor in the community, a hundred years of steady growth, and a membership loyal and devoted unto the third and fourth generations.

### Names of Pewholders

1810-1832

The pews were sold annually from August, 1810, to August, 1832, the building being torn down in 1833. The individuals, whose names are here given, did not all buy pews every year, but the list includes all those who did purchase from 1810 to 1832:

B. Ebenezer Badger; Sarah and Susan Baker; Valentine Baker; (Cat.? Baker?); Richard S. Balding; Charlotte Baldwin; Isaac I. Baldwin; William Bard; Frederick H. Barnard; Charles P. Barnum; Thomas Barrett; Mrs.

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- Barrett; William T. Belden; Jedediah Benjamin; Mrs. Billings; Amaziah Blakesley; George Bloom; William W. Bogardus; Joseph A. Bostwick; Jabez Bosworth; Joseph Bowman; Godfrey Bowman; George Boyd; Gilbert Brewster; David Brooks; Joseph Brown; Thomas Browne John; John Brush; Uriah Bulkley; William H. Bulkley; Dennis Burke; Josiah Burritt; R. Burritt; Jacob Bush; Philo Bush.
- C. Alva T. Canfield; Edward Cary; Allen Clarke; Stephen Cleveland; Henry Conklin; Nathan Conklin; Dr. John Cooper; Archibald C. Crary; Sarah Crary; John Crooke; Mrs. Cropsey; Joseph H. Cunningham; Walter Cunningham.
- D. E. K. Dakin; Thomas L. Davies; William Davies; Daniel Davis; Henry Davis; John Davis; Mrs. John Davis; John H. Davis; Leonard Davis; Richard Davis; "Wid'w Sally Davis;" Warren De Lancey; John De Pew; Mrs. De Puyster; Mrs. Deveau; Isaac Doughty; Samuel Dutton; Stephen Duzenbury; Joshua Dyett.
- E. James Emott; William Emott; Peter Everitt; Richard ard Everitt; George B. Evertson.
- F. Nathaniel Ferris; John Field; Samuel Flewelling; John L. Fonda; Richard Fonda; Alexander Forbus; ( ? ) Franklyn; Bronson French; Mrs. Frith.
- G. George Gallimore; Ezekiel Gardner; ( ? ) Gavitt; John B. Gay; ( ? ) Gay; Robert Gill; Thomas Goelet; James Gorrell; James Graham; Mrs. Ann Green; William Gullen; Abel Gunn; Joseph Gunn; Mrs. Gunn.
- H. George Halliwell; Frederick Harrison; James Harvey; Dr. Hasbrouck; Daniel Hebard; John Jay Hebard; Adam Henderson; Stephen Hendricksen; ( ? ) Herrick; Robert Hitchcock; Mrs. A. Hoffman; Mrs. Gertrude Hoffman; John L. Holthuysen; James Hooker; Matthew Hopper; Stephen Hoyt; Mrs. Hoyt; Guy Hyde.
- I. Mrs. Ingraham.
- J. Richard James; ( ? ) Jarvis; F. W. Jewett; Nathan Jewett; Samuel Johnson; John Johnston, Esq.
- K. Robert Kearney; Henry Kelsey; Gilbert Ketcham; Lydia Kidney; Nathaniel Kimball.
- L. David B. Lent; Sabin Lewis; Joseph G. Lightbourne.

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- M. Leonard Maison; Peter R. Maison; James Meeks; Matthew Mesier; Nathaniel G. Minturn; Mrs. Michael; Isaac Mitchell; Mary Mitchell; Robert Mitchell; Statia Mitchell; Stephen Mitchell; Mrs. Mitchell; Daniel Mooney; Peter B. Morgan; Gideon Moseley; Mrs. Moseley; John P. Myers; Nathan Myers; N. Myers, Jr.; Peter Ten Broeck Myers.
- N. Jacob Nelson; George Newport; Dr. William W. Nicholl; Mr. Nicholls; Benjamin Noble; Bartholomew Noxon; Robert Noxon; Ebenezer Nye.
- O. George Peters Oakley; John W. Oakley; Thomas J. Oakley; William Osborn.
- P. John Pardee; Stephen Pardee; Sylvester Parker; Miss Parker; John Parkinson; Chester Parsons; Seth Parsons; Mrs. Parsons; E. T. Payne; Grove A. Pease; David Phillips; Mrs. Phillips; John Pierce; Marinus Pierce; Miss Rebecca Pierce; Captain Pierce; Mr. Pierson; Paraclete Potter; Sheldon Potter; Richard Pudney.
- R. David Van Ness Radeliff; Nathaniel Radford; Mr. Raingeard; John Reade; Mrs. Reade; Henry Relay; Mrs. Henry Relay; John D. Robinson; Charles P. Rogers; Hilen Rudd; Theron Rudd; Nathaniel Ruggles; Philo Ruggles; John Ryan.
- S.<sup>rs</sup> James Sands; William Sands; Samuel Sibley; Warren Skinner; Gerard S. Sloan; Abel Smith; Granville Smith; William C. Smith; Reuben Spencer; John Stanwix; Elias Steenburgh; Damon Stephens; Randall S. Street; A. B. Swift.
- T. Nathaniel P. Tallmadge; George Taylor; Dr. Taylor; Dr. John Thomas; Dr. William Thomas; Abiel G. Thompson; Mrs. Abiel Thompson; E. Thompson; Dr. Elias Trivett; William Turner.
- V. Jacob Van Benthuyssen; James L. Van Kleeck; Lawrence I. Van Kleeck; Jacob Van Ness; Hiram Veltman.
- W. Jonathon Wadsworth; Joseph J. Waldron; ( ? ) Ward; Richard Wiley; Thomas Williams; Mrs. Wilson; Frederick Woodruff; William H. Worrall; Amaziah Wright; Dr. Wright.
- Y. Mrs. Yelverton.

## CHAPTER VII

1845-1875

THE RISE OF THE HIGH CHURCH PARTY. ITS WORK FOR CHURCH EXTENSION, SCHOOLS AND HOSPITALS. CHURCHMANSHIP IN THIS PARISH. THE REV. HOMER WHEATON. THE PARISH LIBRARY. REPAIRS TO THE CHURCH BUILDING. THE FONT. THE CHANDELIERS. THE DOVE. THE PARISH SCHOOL. SOCIAL AND ECONOMIC CONDITIONS IN POUGH-KEEPSIE. THE ORGANIZATION OF THE CHURCH OF THE HOLY COMFORTER. CHURCH SCHOOLS. ST. BARNABAS'S HOSPITAL. REMINISCENCES OF 1842-1847. ERECTION OF A SUNDAY SCHOOL ROOM, 1848. THE SUNDAY SCHOOL. CHURCH BELLS. THE CHANCEL ALTERED. VESTMENTS. THE DEVELOPMENT IN CHURCH MUSIC. OBSERVANCE OF CHRISTMAS. PERSONNEL OF THE CONGREGATION. SPECIAL SERVICES. BUSINESS MATTERS. THE REV. DR. CADY. DUTCHESS CONVOCATION.

**I**N the latter part of the rectorate of Dr. Reed a new party arose in the Episcopal Church in the United States.

Hitherto, the Low Church school of thought had been dominant, except in New York, where Bishop Hobart's influence prevailed. Hence, it follows that this parish, moulded by Dr. Reed in harmony with Bishop Hobart's teachings, was many years in advance of its time in absorbing certain principles, which, later, became more widely known and accepted in the period with which this chapter is concerned.

In 1833 a group of men at Oxford University took the first steps in what came to be known as the Oxford Movement. Profoundly imbued with a belief in the

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Apostolic origin and authority of the Anglican Communion, and of the importance of the sacraments in religious life, Newman, Pusey, Keble, Froude and others began their crusade to awaken the Church of England to a realizing sense of her own nature, claims and privileges, to which, in great measure, she had become indifferent. Their famous series of Tracts for the Times, published 1833-1841, created widespread discussion in this country as well as in England, and was largely responsible for the emergence of the High Church party into well defined existence.

This school believed that Episcopalians possessed in the Episcopate an institution that was traceable, historically, to the days of the Apostles; that the power of the Bishop of Rome was an accretion, several centuries after the Apostles, and that the many bodies of Christians (of various nomenclature), formed since the Reformation, were not validly organized. They considered Rome and the Denominations to be equally additions to, and departures from, the primitive Christian Church, one branch of which had perpetuated itself in the Church of England.

These High Churchmen further proclaimed that religion was not merely individual, but corporate as well. Not merely the relation of a man's soul to its Maker (the chief concern of the Low Churchmen), but that relation sustained and fed by the sacraments of the visible Church.

Their idea of the historical continuity of the Episcopal Church gave them an appreciation of law and order, and that, in turn, made them a conservative force, opposed to all irregularities of ordination or innovations in doctrine.

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With the conception of the Church as a living, inherited organism certain views of the sacraments were correlated, and the latter ultimately wrought a revolution in America in the chancels of our churches, the ritual of our services, the vestments of the clergy and in the architecture of church buildings. The New England meeting-house type gave way before this reversion to the cruciform, Gothic structures of the mother Church of England, and the three-decker pulpit, desk and Table underwent a kaleidesopic separation. The Tables were put back into the newly created chancels, and became solidly built Altars, and the pulpits and desks were moved to subordinate, lateral positions.

When the High Church party first began to form, the machinery of the Church, such as the administration of foreign missionary work, was under the direction of the Low Churchmen. The zeal and consecration of the new element demanding an outlet, it came about that new agencies for Christian service were called into being at home, and High Churchmen came to be identified with schools and hospitals and religious orders, and the establishment of new parishes, all of which provided an opportunity for action near at hand.

These developments in the Church as a whole were reproduced in Christ Church in miniature.

Our Rectors from 1845 to 1875 were the Rev. Homer Wheaton, the Rev. Dr. Samuel Buel and the Rev. Dr. Philander K. Cady. Dr. Buel and Dr. Cady were exponents of High Church principles. Mr. Wheaton began his ministry in sympathy with the teachings of his preceptor, Dr. Reed, and he was an invigorating force for good in this parish in the short time that his connection with it lasted; but, some years after he left Poughkeepsie, his











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intellectual processes led him to renounce his Orders in the Protestant Episcopal Church, and to enter the Roman Communion as a layman. John Henry Newman was his friend and correspondent, and, just as Newman's spirituality is, through his writings, the heritage of all Christians, regardless of outward divisions, so may Christ Church well treasure a knowledge of the beauty of mind and temper of one who once served and loved her, although separated from her later in other ecclesiastical bonds.

Mr. Wheaton was virtually Rector of Christ Church all the time that he was nominally Assistant Minister, that is to say from 1842 to 1845. He and his wife came to Poughkeepsie to live, about 1837, he being a lawyer, and Poughkeepsie offering a promising field for the practice of his profession; but he soon came under Dr. Reed's personal observation and influence, and, by 1841, had decided to be ordained to the ministry. His admission to the Diaconate took place in Christ Church on December 9th, 1841, and on January 1st, 1842, he became assistant to Dr. Reed, being advanced to the Priesthood November 13th, 1842. In the five years of his official connection with this congregation he made so deep an impression, in that which is Christlike in personal character, that the few persons, now remaining, who were here then, speak of him with emotion and enthusiasm.

To Mr. Wheaton's distinctly literary tastes, is, in part, to be attributed the establishment, by the Sunday School teachers, of a parish library, the year after his coming to Christ Church. Between All Saints' and St. Andrew's Day, 1843, a list of subscribers was obtained, who agreed to pay twenty-five cents a month for "the benefits of a Library of Church books, devotional

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practical, and doctrinal," three hundred and twenty-six volumes constituting the library when it opened. Mr. Wheaton, James Emott, Jr., and John Grubb were appointed a library committee, and R. North, secretary. The original subscribers were:

- A. Christopher Appleton; E. C. Arnold.
- B. Caroline F. Barrett; Elijah Park Benjamin; Dr. Jacob Bockee; Virgil D. Bonesteel.
- C. John F. Coxhead; Cornelia B. Crooke; Mary H. Crooke; Frederic Cunningham.
- D. Alice Davies; Sarah Davies; Mrs. Thomas L. Davies; Christina L. DePew; Le Grand Dodge; Eliza De Witt Dutton.
- E. James Emott; James Emott, Jr.
- F. Mary Louisa Finlay; Sarah Finlay; James H. Fonda; John Fonda; William Fonda; Elizabeth French.
- G. John Grubb.
- H. Louisa P. Holthuysen; Mary C. Holthuysen.
- J. The Rev. Hiram Jelliff.
- K. Alice A. Knill.
- M. William P. Maison; Harriet A. Myers.
- N. Isaac Burhans Newcomb; R. North.
- P. Robert Palmer; Isaac Platt.
- R. F. W. Ritter; Charles H. Ruggles.
- S.<sup>rs</sup> William I. Street; Sarah A. Strouts; Amelia Stuart; Julia Stuart; Mary Stuart.
- T. Olivia Thomas; Theodore Trivett.
- V. George M. Van Kleeck.
- W. Isaac S. Wheaton; John H. Wood; Maria Woodruff; John Worrall.

In 1845 Mr. Wheaton had the church building extensively repaired and some additions made to its furnishings. Memoranda relating to accounts, from October, 1844, to October, 1845, show that \$626.00 was spent

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for mason work and painting, and that the marble font, still in use in the church, was "procured by the Ladies of the Parish at a cost of about \$120.00." In the new font may be seen a suggestion of the emphasis laid by Mr. Wheaton upon the sacraments, as also in the gift "by one individual," at this same time, of "a Communion Table and appropriate books<sup>1</sup> at a cost of over \$30.00." To this same year are to be assigned the three chandeliers, composed of circles of prism pendants, which hung in the old church so long as that was occupied. Mr. Wheaton, Mr. Charles Crooke and the latter's sister, Mrs. Elijah Park Benjamin, were the committee which went to New York one warm summer day to buy them. When the present church was built, one of these chandeliers was hung in the study, made up from the original three, many prisms having been broken in the transfer from the old church to the new.

It is in 1845, in a bill for minor repairs, which is still on file, that the item is found, "Gilding dove, \$3.00." And thus, in the clear light of documentary evidence, stands out our mysterious parochial possession, a life-size dove, of wood, gilded. The writer has had the privilege of consulting seven persons, born between 1825 and 1835, who have said that this dove was one of their earliest recollections in Christ Church, perched, as it was, upon the top of one of the Gothic arches of the screen behind the pulpit. Old enough in 1845 to need repairing, it may be, perhaps, that it was in Dr. Reed's mind, when, in his farewell sermon in February, 1845, he said,

<sup>1</sup> These books were used until 1889, and were then given by Dr. Ziegenfuss to Mrs. Horace Sague, in whose possession they now are. They are marked as having been presented to the Church by Mrs. Thomas L. Davies.

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“Peace is the dove of the Holy Ghost, and perched above God’s mercy seat, she extends her wings over the mansions of the Angels and the Seraphs.”

Six of the seven persons, with whose childhood memories the dove was associated, never heard how it came into the possession of the parish. The seventh had a shadowy, uncertain impression of hearing that it “came from Fishkill.” If this were true, when and why did Fishkill give it? Was it so far back as 1797, when the glee difficulties of the Fishkill and Poughkeepsie con-



THE GILDED DOVE

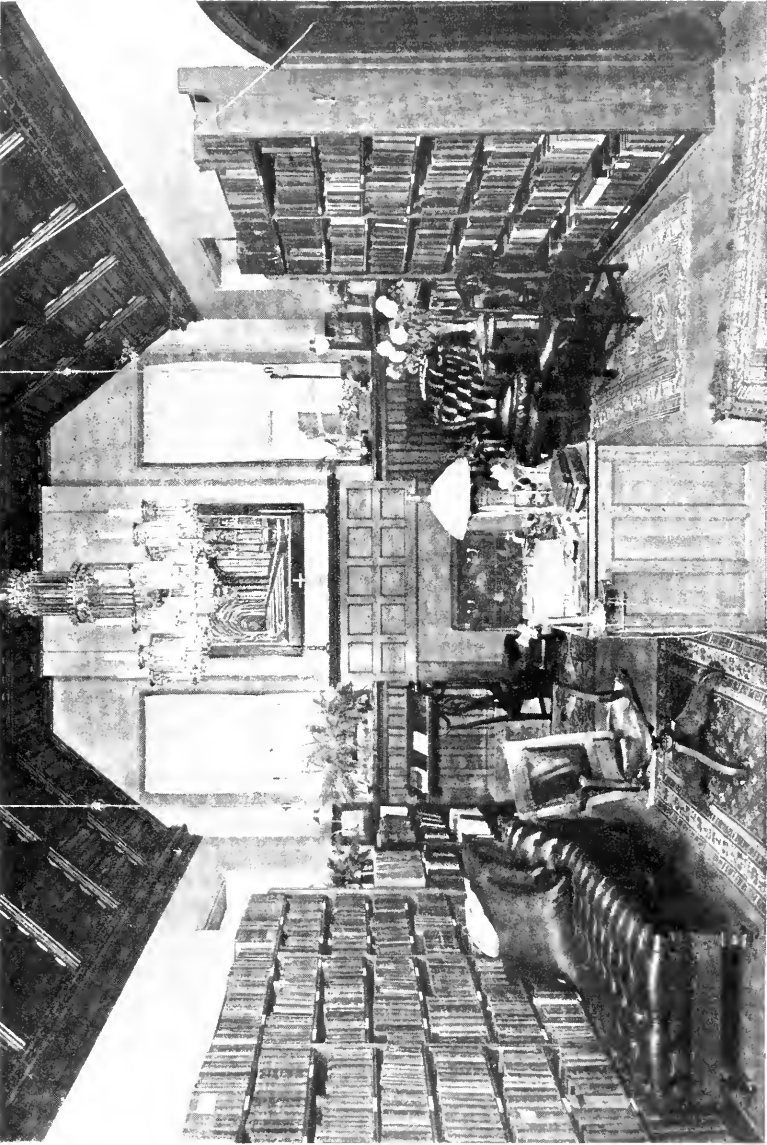
gregations were settled amid such peace and good-will? Or, was it when the two Churches parted company in 1810, and ceased to call a Rector jointly?

If this vague recollection were mistaken, then there must be taken into consideration what is, at the least, a marked coincidence, between this dove and the seal which the Corporation of Christ Church adopted in 1789. How is it that the seal bears a dove, flying with an olive branch to the ark, and that we, from such an early date, have owned this wooden dove, in the beak of which it was long customary, in the old church, to place a fresh sprig of green when the Christmas decorations were in progress?



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It is impossible not to feel that, in the symbolism of the seal and the dove, combined with the keynote sounded in Dr. Reed's farewell sermon, Christ Church inherits a beautiful watchword, the preservation and perpetuation of which the present generation owes to the future. The parish has passed through stormy seasons, and will inevitably encounter dangers and difficulties in days to come, but the message is here bequeathed to us from the past that through them all we shall come safely, when we apply as their solvent the spirit of peace and hope typified in the seal and the dove.

From September, 1844, to September, 1851, annual reports of all gifts and offerings made by Christ Church were recorded, which are interesting because of the detailed evidence they contain that the parish was supporting home missions and educational work more than foreign missions. Between the dates mentioned, a total of \$5,114.82 was raised for special objects, and the following table enumerates some of those, and shows which attracted the largest contributions:

\$800.00	Alms and Sunday School
770.53	Domestic Missions
626.00	Repairs to the church building
422.00	Diocesan Missions
368.19	Bible and Common Prayer Book Society
312.00	Foreign Missions
261.26	Poor of the Parish
249.00	Poor Parishes Abroad
101.27	Aged and Infirm Clergy
89.21	Theological Education Fund
87.50	Sunday School Union
62.34	Tract Society
52.25	Diocesan Fund
59.00	Mission to Seamen
40.00	Theological Seminary

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The report made in October, 1845, contains this clause: "Last June a Parochial School for the free instruction of young girls was established by some of the Ladies of the Parish which gives promise of great usefulness."

How much Mr. Wheaton may have had to do with the inception of this school it is impossible to say, but its history is indissolubly associated with Mrs. Thomas L. Davies.

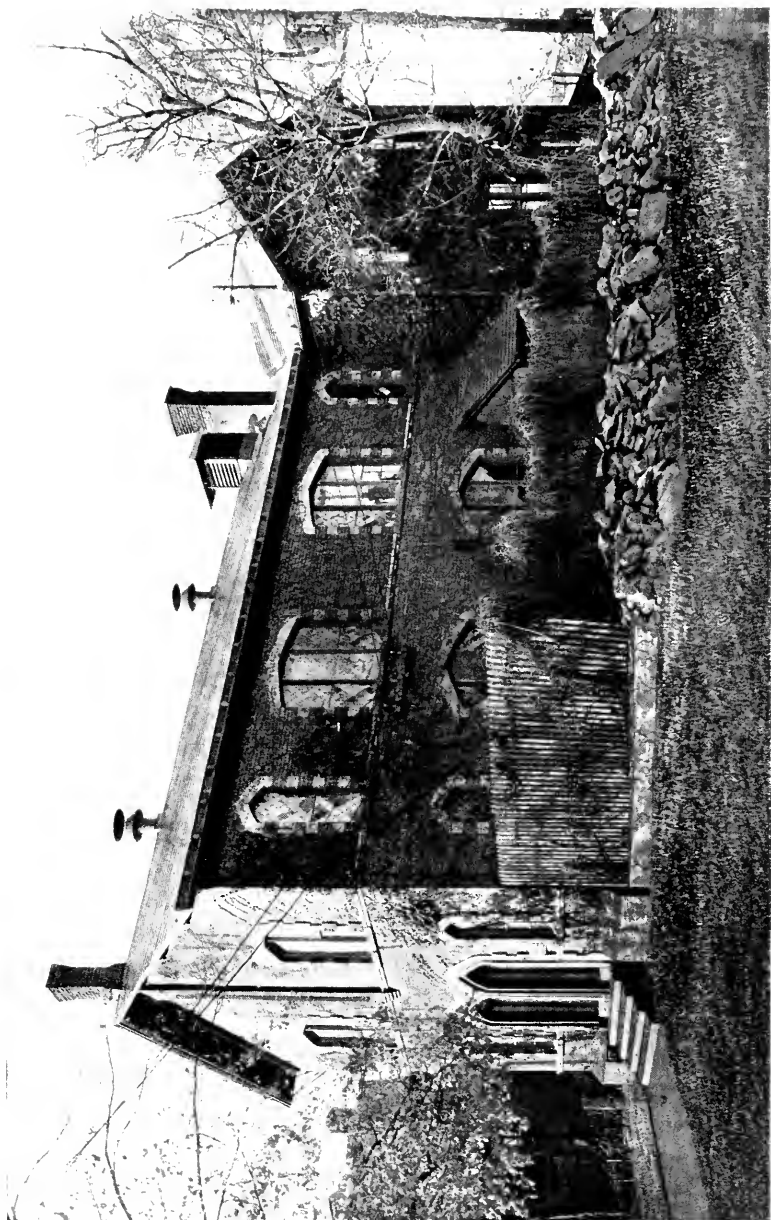
The only daughter of Dr. Reed, Jane C. E. Reed, was in 1826 married to the elder son of William Davies, the warden of the parish. Thomas L. Davies, her husband, was one of the leading residents of Poughkeepsie. A gentleman of the old school, a Churchman by birth and conviction, he was, for many years, vestryman and warden, treasurer of the Corporation and a generous contributor to the support of the parish. But Mrs. Davies was (if such a thing were possible) even more devoted to Christ Church than he. She was a woman of commanding characteristics, and, having inherited from her father a love for this parish and Churchmanship of a pronounced type, she was an influence deeply felt in all that concerned Christ Church.

In her social relations she has been described as the Mrs. Astor of Poughkeepsie, which sufficiently indicates her relative position in the place, a position occupied by no one person before or since her day. Her appearance in the grande dame stage of her later years has been vividly pictured to the writer, as she rode in dignity in a capacious family coach, broad of build, wearing a scoop bonnet, puffs at her temples, a thread lace veil falling in long full folds over her face, and her hand in the swinging window-loop that was covered with tan brocatelle.

The Parish School was managed by the Rector, a











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vestry committee and a board of visitors composed of ladies of the parish, but Mrs. Davies's interest in it was the moving power behind them all, and for many years she made it her chief charge.

As started, the school was for girls only, but afterward a boys' department was added. From 1845 to 1858 the sessions were held in the basement of the church, but, on December 7th, 1857,<sup>1</sup> Mr. William A. Davies and his wife conveyed to the Corporation of Christ Church a lot and building on the corner of Market and Pine streets. The deed recites that the consideration was "\$1.00, and a desire to promote the interests of the Protestant Episcopal Church," and that the building, thus presented, had been erected and furnished by Mr. Davies, "for the use of the Parish Schools connected, or to be connected, with Christ Church, and in which, among other things, the peculiar faith and worship of the Protestant Episcopal Church in the United States of America shall daily be inculcated."

The school was conducted in this building from 1858 until 1884,<sup>2</sup> when it was discontinued, and the building stood vacant until leased to the Quincy School in 1885.

May 3d, 1888, the vestry of Christ Church resolved, "that, with the approval of Mr. William A. Davies, the Parish School property, donated by him to the Church, be sold, and the proceeds be used for building a Sunday School room back of the new church, the building when finished to be known as the Davies Memorial." A sale to the Quincy School Corporation was effected, and, on October 3d, 1888, \$4,500.00 was received by the treas-

<sup>1</sup> Dutchess County Clerk's records, deeds, Liber 110, p. 300.

<sup>2</sup> Parochial Reports, *Journal of the Convention of the Diocese of New York*, 1858-1884.

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urer of the Church in payment for the property, which money was applied, in accordance with the vestry resolution, to the cost of the present "Davies Memorial Parish School House."

The Parish School received one other large individual gift, that of Mrs. John D. Robinson, who bequeathed by will to the Corporation of Christ Church \$4,000.00, the income from which was to be used for the maintenance of the school.

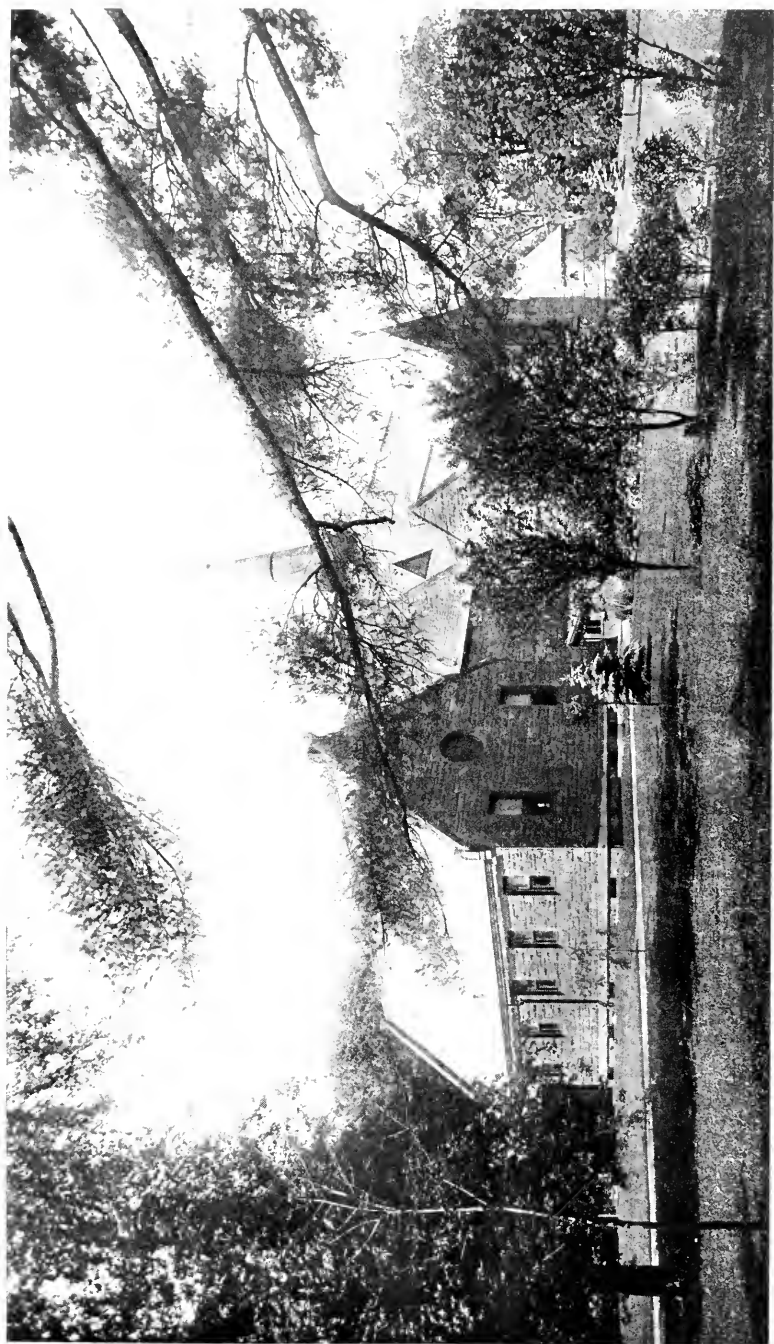
Mrs. Thomas L. Davies's desire, originally, was that all classes of children should be included in the school, and that it should be a powerful factor toward the upbuilding of the Protestant Episcopal Church, but it was found impossible to induce well-to-do parents to send their children to it, and it resolved itself into a philanthropic work only. The children wore a uniform, and their garments and shoes were almost entirely supplied by Christ Church. They received a general elementary grounding, which was overlaid by instruction in religious and ecclesiastical matters.

As a feeder to the Protestant Episcopal Church the school was without result. The free clothing and free tuition brought to it large numbers of needy children, but these same children when they outgrew school age quickly drifted away from the parish. They and their descendants still frequently look to Christ Church for the occasional ministrations of baptism, marriage and burial, but, with very few exceptions, they have become part of the great non-Church-going mass of this generation.

The Parish School exhibits a more fortunate aspect as a retroactive agent. It was the equivalent, for its time, of modern institutional work, and afforded the parishion-









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ers of Christ Church opportunity for the expression of the spirit of Christian helpfulness.

The social and economic conditions of the period were radically different from those of today, and were such as to make the Church a large factor in the lives of its members, there being fewer outside demands and interests to compete with it.

In Poughkeepsie, after the Improvement boom of the thirties, Main street ceased to be a combined business and residence street. Here and there, at scattered points in the town, occasional substantial dwellings were built, but the compacted residence quarter was Mill street, which became the scene of a network of the ties of blood and friendship. Some unconscious bias toward city development placed the houses close to the sidewalk, but the deep rear lots were full of fruit trees and garden vegetables, and bright with flowers which were tended by their owners' hands.

Deeper rooted family life, and many inter-relationships, created a family esprit de corps in the town. Articles that now pour forth from factories were slowly and laboriously made by hand, household duties were numerous, and there was little travel. Recreation was found in the interchange of simple entertainment; mid-day dinner was the universal rule, and the canonical, two-course "party supper" consisted of fried oysters and chicken salad, syllabub and homemade cake and preserves in variety. A great deal of solid reading was done; people were familiar with standard novels, history and biography, little trash finding its way into print. There was not much extreme poverty; but the poorer people were personally known to those in better estate, and most families had their particular pensioners, whose needs

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they watched over; out of which relations grew life-long attachments and allegiances.

Thus it was natural that the Church should be, not only the expression of an interest in spiritual things, but an intellectual and social center. By the time Dr. Reed died he had baptized a second generation, and it was this second generation of Churchmen which gave strength and character to the parish at the time we are considering. By inheritance the Church was dear to them, and their environment enhanced its influence. They were held to it by none of the more recent developments which now serve to attract some; the Prayer Book service and their own well defined sense of the place of religion in the world sufficed to fix it in their hearts and minds.

A great deal of parish visiting was done; partly in behalf of the Parish School, but also among the old and sick and those in want. Among the many faithful workers in this field, one stands pre-eminent in the recollections of persons, now living, who were familiar with those days; to them the name of Lydia Ingraham Phinney suggests holy living. A woman of true consecration, she gave her whole life to the service of God in this parish, and was a deaconess all but in vow and title. At her death in 1879 Dr. Edward H. Parker, then a vestryman, wrote some lines which have been widely quoted (and which have had a strange literary history), and, in 1893, Mrs. Parker and Mrs. Robert E. Taylor proposed that a memorial of Miss Phinney should be made, which proposition took form in a bronze cross, affixed to the wall of the south transept of the new church. The cross is carved in relief in passion flowers, and is as chaste and exquisite as the spirit of the woman it commemorates. Dr. Parker's lines were:



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“There Remaineth Therefore A Rest  
To The People Of God.”

Life's race well run,  
Life's work all done,  
Life's victory won;  
Now cometh rest.

Sorrows are o'er,  
Trials no more,  
Ship reacheth shore;  
Now cometh rest.

Faith yields to sight,  
Day follows night,  
Jesus gives light;  
Now cometh rest.

We a while wait,  
But, soon or late,  
Death opes the gate;  
Then cometh rest.

In this middle era of the history of Christ Church the Davies family was identified, not only with the Parish School, but with all other parochial interests. Approximately, from the erection of the second church building in 1834 (to which William Davies was the largest contributor), to the death of Thomas L. Davies in 1880, its members all were active workers and generous contributors in and to the parish, and it is a pleasure to declare here a due appreciation of the benefits thus received. No one family has ever done more in Poughkeepsie for the Protestant Episcopal Church, and a permanent witness to their devotion to it, and of their desire for its extension, is the Church of the Holy Comforter. This was erected by William A. Davies in memory of his wife (Sarah Van Wagenen Davies, deceased 1858), on land

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given jointly by him and his brother, Thomas L. Davies, and was largely furnished and equipped by them and members of their family.

The organization of this new parish was effected in 1859. Prior to that, it was recognized in Christ Church that there was need for Church services among people living down town, near the river, at inconvenient distance either from Christ or St. Paul's Church, and, in January, 1859, a room on lower Main street was rented, in which the Rev. Dr. Samuel Buel officiated on Sunday evenings until June. The congregations were of such promising numbers that, on May 10th, the incorporation of a board of trustees took place. These original trustees for the Church of the Holy Comforter were the Rev. Dr. Buel and Messrs. Thomas L. Davies, William A. Davies, Robert E. Coxe, John W. VanWagenen, George Cornwell and Benjamin R. Tenney, all communicants of Christ Church. The half century of existence of the Church of the Holy Comforter has been distinguished by the forty years' rectorate of the Rev. Dr. Robert F. Crary, and reference by the mother parish to the founding of the daughter would be incomplete without a tribute to his unselfish and untiring labors.

Contemporaneous with the Parish School and the establishment of the Holy Comforter, were two large schools for girls in Poughkeepsie, under Protestant Episcopal auspices.

The Rev. Dr. D. Grosvenor Wright conducted the Poughkeepsie Female Academy from 1859 to 1886, where large numbers of girls received a thorough academic education. The boarding pupils filled several pews in Christ Church all those years, and Dr. Wright and his

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own family were devout communicants in the parish, maintaining their close ties with it after the Academy closed.

Cottage Hill Seminary, from 1860 to 1873, under the Rev. Dr. George T. Rider, had the characteristics of a present-day, fashionable, finishing school. It was distinctly a Church school, and daily services, courses in Church history and the study of the Prayer Book were part of the curriculum. In place of the usual commencement, an annual choral service was the custom, held in Christ Church in June. The music was rendered entirely by the girls, who practised for it all the year, the church was profusely decorated with flowers and filled with the friends of the pupils, and addresses were delivered by such well known clergy as Bishop Horatio Potter, Dr. Morgan Dix, Dr. Henry C. Potter and Dr. William R. Huntington.

The founding of St. Barnabas's Hospital in 1871 was still another interesting expression of the spirit of its time. The hospital was the first in Poughkeepsie, and was established and maintained by members of the three parishes of the Episcopal Church. The board of trustees, consisting of the three Rectors and representative laity from each congregation, conducted St. Barnabas's until 1887, when Vassar Brothers' Hospital was opened. The income from the endowment was used from 1887 to 1909 for relief among the sick poor, and, since January, 1909, it has provided the services of a trained nurse, who makes house-to-house professional calls, where illness and want occasion their need. Episcopalians in Poughkeepsie have a right to some pride in the fact that they were first in the local field of hospital work, and it is cause for rejoicing that a continuous record of beneficent

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accomplishment belongs to the administration of the fund they created.

In more intimately parochial matters many changes and developments took place between 1845 and 1875, the extent of which is more fully evident when conditions at the beginning of this time are contrasted with those at its close. Minute details of the church and Sunday School have been supplied by Miss Elizabeth Shepherd of New York City, her reminiscences relating to the time of Mr. Wheaton's work in the parish (1842-1847). Miss Shepherd's family came to Poughkeepsie in 1833, when she was a young child, and removed to New York City in 1847, but her affection for her mother parish is as fresh as in her girlhood, and it may not be malapropos to add, as a bit of inner history, that it was she, who, in 1900, suggested to the vestry committee on calling a Rector to Christ Church that they consider the Curate of the Church she attended in New York City, her suggestion resulting in the call to the present Rector.

Replying to a request for information about the parish, as she recalled it in her youth, Miss Shepherd wrote:

“As soon as I received your letter I began to reminisce! My recollections of my early Church life in Poughkeepsie are very pleasant, and I write them as I remember them, though so long ago, and being so young at the time. Dr. Reed I remember, but indistinctly. He always lived in Cannon street in my day. I attended his funeral; the remains were carried from the church on a bier to the ‘English burying ground,’ and the pall bearers wore white linen scarfs, tied on the left side, with black ribbon (or crepe) fastened on the right shoulder, and black gloves; we followed on foot. The Sunday School

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children wore a black band on one arm for a period of time, according to the custom of English Churches in those days.

“Mr. Wheaton was the one that remains indelibly impressed on my memory; he was a clergyman after my own heart, and was the Teacher that taught me all I knew about the Church.

“My first recollection of going to church is the dove with the olive branch in its mouth. I do not remember its being perched, I thought it was suspended as in the act of flying. I never heard how it came to be placed there.

“Our Church service was not like the present day; there was no Hymnal, only a few hymns and psalms in the back of the Prayer Book. The Gloria in Excelsis was sung in the morning. The Magnificat and Nunc Dimittis were not used, and were not in the Prayer Book.

“The Communion Table stood in the middle, before the reading-desk, and the reading-desk in front of the high pulpit; the Table was a perfectly plain wooden one, without a cover; usually two silver plates for the ‘collection’ were on it. The Communion service consisted of a ‘pitcher’ and two ‘Communion cups,’ supposedly of silver. No offering was taken up, except the first Sunday in the month, or Communion Sunday. My mother always took her shilling or sixpence on those Sundays. Offerings did not run up into the thousands in those days; there was not need of it, for there were no poor in the Church, although several pews in the back of the church were reserved for that class. I remember the two chairs in the chancel,

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as you describe them, but I do not know who gave them.

“The seats in the body of the church were high. A few of the wealthy had their pews lined with moreen, studded with brass-headed nails; all pews had cushions, but no kneeling benches; people bent their heads in prayer, and rested them on an inclined plane; there was a similar plane for feet, if one tired of swinging them in the air. Some few pews had a plate on the door, with the owner’s name; all pews had doors that fastened with buttons; all carpeted pews. The vestibules were uncarpeted, and the bell rope hung from the middle of the ceiling in the tower entrance, and, if the sexton was ringing the bell, we had to circle around him to enter the church.

“Sunday School was at nine o’clock in the morning; service at ten o’clock; afternoon catechising at one o’clock before the Communion-rail; service at three P. M.; again at seven P. M., the church being lighted with oil lamps until the new chandeliers came. It was a custom on Sundays, after the afternoon service, to visit the burying-ground, walk about, and meet the same people we had seen during the day. I often wonder how we had time to do so much in our Sunday. Now, one service is exhausting. My mother and the people at that time called the Church ‘the English Church,’ and the burying-ground ‘the English burying-ground.’

“Dr. Reed and Mr. Wheaton both acted as superintendent of the Sunday School. The school was so small it did not need much superintendence till Mr. Wheaton became Rector, then there was a change, and children began to pour in. The early superin-

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tendents—Mr. Van Vliet and Mr. Jelliff<sup>1</sup>—I remember perfectly; but Mr. James Emott I believe was the best, and the last I remember. He was the son of Judge Emott. He was there in the capacity of superintendent when we came to New York. The Sunday School was not well conducted until Mr. Wheaton came.

“The school was first held in the cellar of the church, the entrance to which was on the south side, in Church street. It was very dark and musty, poorly lighted by two windows on the side of the entrance. The earth had broken through on the north side, and some benches, not in use, were backed up against the break, but that did not keep the soil out. Only a few benches were needed for the school; they were well in front on account of the light. There was a small pulpit; and a hanging closet called a library, with a few religious books, such as *Lives of the Bishops*, *Shepherd of Salisbury Plain*, *Vicar of Wakefield*, *Dairyman's Daughter* and Hannah More's works, beside many books of sermons. Dr. Reed had Wednesday evening service there with lecture. The room was lighted with oil lamps—bad odor—seats so high that my feet never touched the floor in sitting.

“Mr. Wheaton had the school removed to the galleries of the church. In the galleries were pews for the colored members of the Church, consisting of a long seat so enclosed that only heads were visible.

<sup>1</sup> A non-parochial clergyman, who, for some years, was Principal of a school for boys, which he kept in the house on North Clover street later occupied by William Davies, and now by the Sisters of Charity.

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Miss Booth,<sup>1</sup> with her pupils, sat in the gallery on the south side, the College Hill<sup>2</sup> boys on the north side; the organ and choir were in the west gallery.

“Mr. Abel Gunn was the only organist I ever knew in Poughkeepsie, and there was a very small organ with a man, or boy, to blow the bellows. The choir was a volunteer chorus. Mr. Van Vliet was the leader, and the only one in my day. The choir were curtained off, the curtains being drawn when they rose to sing. On special occasions the ladies removed their hats, and appeared with wreaths of artificial flowers on their heads. One occasion was Christmas Eve, when the church was decorated with evergreens and suitable Scriptural mottoes, and when there was extra singing of course. ‘While Shepherds watched their Flocks by Night’ was never omitted. I thought it all beautiful.”

Miss Shepherd’s testimony regarding Mr. Wheaton’s revival of the Sunday School can be supplemented by a petition of June 1st, 1843, which was sent to the vestry by a committee composed of James Emott, Jr., James H. Fonda and Theodore Trivett. The committee described the inadequate size of the lecture-room and its lack of light; there were only thirty-seven pews to accommodate one hundred and sixty pupils and twenty-eight teachers; beside whom there were the Rev. Mr. Jelliff, the superintendent, a register and two librarians; the committee stated that for six months the school had been in-

1 Miss Lydia Booth; she was Principal of Cottage Hill Seminary, which was founded about 1836.

2 A detachment of students from College Hill School (founded 1836), now become Riverview Military Academy, has continued, since this early time, to attend Christ Church.



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creasing so fast that only standing room was then left. Further, they felt that the vestry might be willing to do something to relieve the situation, inasmuch as, hitherto, the school had been not only self-supporting, but, by its contributions the previous winter, averaging five dollars a month, had helped clothe poor children in the parish.

This petition of 1843 was without result then, and Mr. Wheaton utilized the galleries of the church as a solution of the difficulty. But, in 1848, the matter was taken up, and a chapel, or Sunday School room, was erected across the east end of the church. It was a brick building, with brown stone trimmings, and was about sixty feet north and south, by twenty-five east and west. Entrance was at the north end into a vestibule, at the right of which was a small vestry connecting with the church. A subscription in behalf of this building was circulated in September, 1848, and the following signatures obtained:

Isaac I. Balding . . . \$ 10.00	J. H. Fonda . . . \$ 10.00
Richard Bayley . . . 10.00	G. R. Gaylord . . . 5.00
Eliza Brewster . . . 100.00	Mr. Gillender . . . 5.00
Mr. Buttolph . . . 5.00	William Hunt . . . 5.00
Mr. Campbell . . . 2.50	Mrs. Sarah James . . 10.00
Cooper & Hughson . . 10.00	Mrs. E. Nicholls . . 10.00
Mrs. Culver . . . 10.00	R. North . . . 5.00
William Davies . . . 400.00	Charles H. Ruggles . . 30.00
Thomas L. Davies . . 100.00	Mr. Street . . . 5.00
William A. Davies . . 100.00	(J. R. ?) Stuyvesant . . 10.00
Richard D. Davis . . 30.00	Dr. T. ( ? ) . . . 10.00
Mrs. Dickenson . . . 2.00	Elias Trivett . . . 10.00
LeGrand Dodge . . . 5.00	Samuel M. Valentine . 10.00
Samuel B. Dutton . . 2.00	George M. Van Kleeck . 5.00
James Emott, Jr. . . 25.00	Hubert Van Wagenen . 100.00

The Sunday School met in this building until 1888, when the property on Market street was sold. No written records of the school have been discovered,

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and we are dependent upon the personal recollections of the older members of the congregation for any knowledge of it. Mr. Benjamin C. Van Vliet is the earliest superintendent remembered. Beside him, are mentioned the Rev. Hiram Jelliff, Mrs. Green, Mrs. Daniel, James Emott, Jr., and Robert Palmer. As nearly as can be determined, Dr. Buel acted as superintendent through the greater part of his rectorate (1847-1866), as did Dr. Cady also (1866-1874). Dr. Cady directed the educational and catechetical work of the school, assisted by laymen who bore the title of superintendent, but whose duties were those of a secretary. The succession of superintendents in his time was: Mr. Benjamin R. Tenney and Mr. Joseph G. Frost, who, each, served a year or two, and then Mr. George M. Van Kleeck. The latter filled a long term (1870-1883?), outlasting Dr. Cady's incumbency, and was followed by his son, Mr. Robert Van Kleeck, after whose resignation, in 1892, Mr. John K. Sague was for fifteen years the faithful and interested superintendent. At present, the Rector of the parish has the oversight of the school.

The lives of George M. Van Kleeck and his son, Robert, exhibit a striking similarity in their relation to the Church. Each was a communicant from early manhood; a teacher in the Sunday School and superintendent; each a vestryman and secretary to the vestry; the father was also for twenty-three years a warden, and his son the treasurer of the Corporation. At the death of Mr. George M. Van Kleeck in 1883, the vestry recorded their appreciation of the manner in which, "unobtrusively, quietly, earnestly, he has served the parish as vestryman and warden for more than thirty years, with a diligence and devotion that have made him dear to all."



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These words fitly describe the qualities of both men, than whom Christ Church has had no more unselfish, loyal members. The Te Deum window in the north transept of the present church is a memorial to George M. Van Kleeck and his brother, Edgar, and in the south transept a window has been put in, in memory of Robert Van Kleeck.

Following the addition of the Sunday School room, miscellaneous improvements to the church edifice were its lighting by gas in 1851, the frescoing of the walls and alteration of the pews in 1854, changes in the heating arrangements in 1857, the reseating, painting and graining of the galleries in 1867, and, in 1873, the purchase of a new bell. It will be remembered that the first bell owned by the Church was bought in 1790. In 1837 that was replaced by one weighing 1001 pounds, and costing \$363.24, which was obtained from Holbrook and Ware, of Medway, Mass. This second bell cracked in 1873, and another was procured from Meneely and Kimberly, of Troy, New York, which weighed 1215 pounds, and for which was paid the old bell and \$279.86 in cash. This third and last bell was first rung at Easter, 1873, and was sold when the new church was opened, since when a bell has not been used.

The most significant step taken, however, was the radical change that was made in the chancel, a change which directly reflected the general drift of the thought of that day. The screen was taken down, the dove put upon the organ in the west gallery, a window was cut in the east wall, the high pulpit vanished, and the Communion Table was set back as an Altar beneath the new stained glass window. A new oak pulpit was put in (which remained in use until Easter, 1906) and placed on

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the south side of the chancel, the reading-desk being on the north side.

For a number of years two mahogany chairs had stood inside the chancel-rail, on either side of the high pulpit. In their place, Mrs. Thomas L. Davies now gave two large oak arm chairs, carved in ecclesiastical design, and upholstered in red velvet, which were only superseded in 1906, when one of them was presented to St. Paul's Church, Pleasant Valley, and the other, with the oak pulpit, to St. James's, Dover Plains, New York.

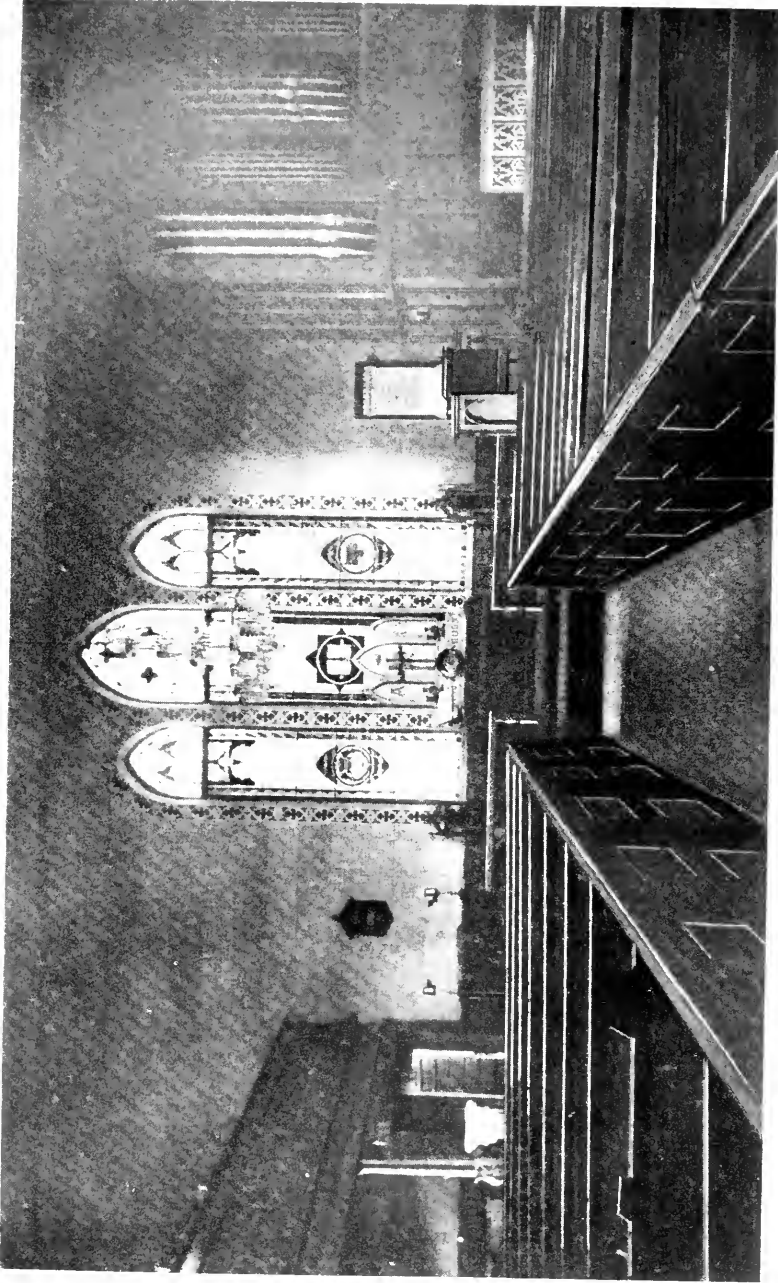
By tradition, the old mahogany chairs were the gift either of Dr. Reed or of Mr. William Davies. They belong in design to the Chippendale period, and follow, in the detail of their carving (an urn in the center of the back), a model which was introduced by cabinetmakers at Hartford, Connecticut, in the last quarter of the eighteenth century. They are primarily parlor chairs, and are supposed to have been taken from the house of Dr. Reed or of Mr. Davies to the church; in which case they are probably much older than their age as parish property. When displaced by the new oak chairs they fell upon evil times, were crudely painted by some vandal, and given hard usage in the Sunday School room until rescued and restored by Dr. Ziegenfuss. For some years they were again in the chancel, but, about 1904, they were invalided to the study, where, once more done over, they have now renewed their youth.

The Rev. Dr. Samuel Buel became Rector of Christ Church, September 15th, 1847, and the rearrangement of the chancel was effected in the summer of 1854 under his direction. It was not accomplished without doubts and misgivings on the part of some as to the wisdom of the action. One vestryman, in favor of the new position of





ANALYSIS OF THE DETROIT RECORDS IN 1984  
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the Holy Table, saw another (who was a pronounced Low Churchman) with his hands upon his knees, bending and turning to find whether there was a space between the wall and the Table which would preserve its character as a Table, and prevent its being regarded as an Altar. A properly designed oak bracket, which Dr. Buel had had made and put in place as a credence-table, the vestry by formal resolution, ordered removed, and no credence-table was used in the parish until 1888, when the present church was built.

Very shortly after the chancel was changed in 1854, Dr. Buel departed from the custom of his predecessors of removing his surplice before the sermon and preaching in a black gown. The gown is essentially an academic robe, the wearer of which may, or may not, be an ecclesiastic as well, and the old idea of the Episcopal ministry in wearing it in the pulpit was to emphasize their teaching function, as distinct from the priestly, or sacramental, side of their office. As a general custom its use was abandoned in the Episcopal Church about 1865-1870,<sup>1</sup> and Christ Church, Poughkeepsie, was therefore one of the earliest parishes to adopt the use of the surplice in the pulpit. Dr. Buel made the change about 1856, up to which year the Hon. James Emott, 2d, was a member of the parish, and Judge Emott is known to have objected to the innovation. The surplice is an ancient ecclesiastical vestment, and had always been used in the

<sup>1</sup> Correspondence, 1910; testimony of the Rev. Dr. W. J. Seabury of the General Theological Seminary; in 1866 Dr. Seabury became Assistant to his father, the Rector of the Church of the Annunciation, New York City; the Annunciation was considered one of the most "advanced" parishes in New York, and in it the surplice was first used during the sermon in 1864.

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American Church for all parts of the service except the sermon; in early years in this country it was very full and long, and cut open down the front to allow the passage of the enormous wigs of the wearers. After wigs were no longer to be considered, and the influence of the Oxford Movement was felt, the front was made whole and sacred emblems began to be embroidered on the breast. Its use throughout the whole service was part of the stress then being laid upon the sacraments, and upon the Apostolic Orders of the ministry.

In 1850, a record of sundry disbursements in Christ Church contains the entry "Stoles for Surplices," but this may not refer to what we now know as a stole. A straight, unshaped and unfringed strip, called a scarf, was early part of the academic vesture, and went with the gown, as did the bands; it was so used in the American Church, and sometimes incorrectly referred to as a stole. But the stole, proper, is a shaped piece, narrower in the center and wider at the ends, and fringed, which was worn by the clergy at the celebration of the Communion in the primitive days of the Christian Church, and to which, later, came to be attached the symbolic meaning of "the yoke of Christ."<sup>1</sup> Its use lapsed in England in the seventeenth and eighteenth centuries, and so, naturally, it was at first disregarded in this country. Its restoration followed in the wake of the Oxford Movement, and is but another instance of the changes which took place in the Episcopal Church at the time, when many of the now familiar details of its administration were new in America (though old in history), and when its services acquired a warmth and beauty they

<sup>1</sup> *The Ritual Reason Why*, p. 21; (Charles Walker, London, 1866).

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before had lacked. Whether Dr. Buel wore a scarf or a stole is not known, but Dr. Cady, his successor, began to wear a stole in 1860, and continued to do so after coming to Poughkeepsie in 1866. From Dr. Cady's incumbency is to be dated the weekly celebration of the Holy Communion in Christ Church. He began such services in Lent, 1867, knowing, when he did so, that, outside of New York City, not another parish along the waters of the Hudson had instituted the custom. Dr. Cady imported from England, for use in Christ Church, sheer and delicate chalice veils, trimmed with lace, and embroidered by the Sisters, and he conducted the service in careful accordance with the Prayer Book. In order to conform to the rubric that prescribes the point at which the unconsecrated elements are to be placed upon the Altar, Dr. Cady used the deep ledge of the window in the east wall in lieu of a credence-table, in which custom Dr. Ziegenfuss followed him.

Only second in importance to the alteration of the chancel, was the development of the music in Christ Church between 1860 and 1870. In the Appendix will be found data showing in detail the evolution of the colonial office of parish clerk into that of the modern choirmaster. The charter in 1773 conferred upon the Rector of the parish power to appoint "a Clerk to assist him in performing divine service," and from 1773 to about 1800 the function of the clerk was to lead the congregation in the responses. By 1802 it would seem that chanting had begun, for the clerk of that day, Joseph Parker, was paid for "tuning the Psalm," and, in 1804, his successor, Mr. Knapp, is spoken of as "singing in the church." The title of chorister is first found in 1805, and, from that time, the old duties of the clerk

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merged imperceptibly with those of the new office which was in process of creation.

The introduction of chanting or singing occasioned, without doubt, the purchase which was made of an organ in 1808, and that, in turn, was followed by the establishment of a singing-school, in which the younger members of the congregation were given instruction to fit them to belong to a volunteer choir. Led by a chorister, this volunteer choir, often very numerous, but its proficiency varying in degree, continued until 1865, in which year paid singers were added to it. A few years later a paid quartet, without a chorus, was instituted, and maintained until the new church was built in 1888, with the exception of a short interval (1877-1880) when, from motives of economy, the vestry voted to return to a volunteer chorus.

The custom in Christ Church of holding a special service on Christmas Eve goes back to a very early date. The service is described as having been considered by all Poughkeepsie one of the great events of the year, and the church was always filled to its capacity. Indeed, this very popularity is assigned as the cause of the discontinuation of it in the sixties, when the crowd became so great that there was no room left for the members of the regular congregation, and the interest and support of the latter thus declined.

The Christmas Eve service is associated with the history of music in the parish because the music was always made a conspicuous feature of the occasion, and the testimony of Mr. Ruggles and of Miss Shepherd has shown how the old hymn, "While Shepherds watched their Flocks by Night," was sung annually for so long that it was synonymous, for them, with all that made the



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evening memorable. The use of greens to decorate the church at Christmas is referred to in 1790,<sup>1</sup> and several elderly people have told the writer of the impression made upon them by the contrast in color between the Christmas greens upon the screen behind the pulpit (in the second church, 1834-1854) and the rich crimson of the large pulpit cushion and the desk-hangings.

The observance of Christmas in Poughkeepsie was confined to the Episcopal Church until comparatively recent years, when some entertainment began to be provided for the Sunday Schools near the 25th of December, but Christmas Day, itself, is not, even yet, marked by all Churches with services. Christmas trees for the Sunday School were first used in America<sup>2</sup> by Dr. Muhlenberg, who founded the Church of the Holy Communion, New York City, was its Rector 1846-1877, and inspired its then unique forms of work. Easter flowers in the chancel were introduced by Dr. Muhlenberg, and his vested choir of men and boys led the way for many others in this country.

It would be impossible, here, to follow the absorbingly interesting record of Dr. Muhlenberg's life-work, but the thread of connection between it and our own parochial history is that he did much to encourage the intelligent development of Church music, which began in the middle of the nineteenth century, when the hymnody of the Church was enlarged and enriched, and the settings for hymns and chants and anthems improved in quality. To this movement this parish was responsive, and its own interest was augmented by that of the pupils and teachers of Cottage Hill Seminary, many of whom

<sup>1</sup> See above, p 97.

<sup>2</sup> Tiffany's *History of the Protestant Episcopal Church*, p. 485.

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belonged to the choir, and by whom Church music was studied. Among the hymns then new was Faber's "Hark, Hark, my soul, angelic songs are swelling," and one who heard it first in the old church, rendered by the pure, fresh voices of the Cottage Hill girls, retains still the force of the impression made by it. This school also introduced here in 1870<sup>1</sup> "Rejoice, ye pure in heart," which was written in 1865 by Dean Plumptre for the choir festival of Peterborough Cathedral. These two hymns were included in the 1868 edition<sup>2</sup> of *Hymns Ancient and Modern*, a collection published in England in 1861, which at once was popular on this side of the water, and which prepared the way for our own Hymnal, that, in 1871, was put forth by the General Convention, and bound separately from the Prayer Book.

The change in Christ Church from a chorus choir to a quartet was preceded by the purchase, in 1862, of a new organ, the fourth the parish had bought. The first it owned was installed in 1808, as has been seen; the second was bought in 1821 of Thomas Hall of New York; the third in 1837 from Holbrook and Ware, of Medway, Massachusetts (the price paid for it being \$1,500.00); and the fourth from Jardine and Son, of New York, at a cost of \$1,300.00 in cash, and the old organ, which was valued at \$500.00. A subscription was circulated to raise money for the fourth organ, and \$3,063.00 was collected for that, and for the attendant expenses; the latter were heavy, as the new instrument was placed in the southeast corner of the church, instead of in the west gallery, and the change of location necessitated

1 *The Poughkeepsie Daily Eagle*, June 17th, 1870.

2 *Dictionary of Hymnology*, edited by John Julian, Vicar of Wincobank, Sheffield, pp. 486, 897.

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extensive work by masons and carpenters. The names of the contributors to the organ fund of 1862 afford an excellent idea of the supporting membership of the parish then:

- A. Joseph E. Allen.
- B. Mrs. Susan Ball; the Hon. Joseph F. Barnard; Mrs. Edward Bech; James Blanchard; Stephen M. Buckingham.
- C. S. Cleveland; Ulysses Cole; George Cornwell; Thomas Coster; Mrs. Charles Crooke.
- D. Mrs. Alice Davies; John W. Davies; Thomas L. Davies; Mrs. Thomas L. Davies; William A. Davies; Le Grand Dodge; Mrs. Le Grand Dodge; J. De Puyster Douw.
- E. Joseph East; the Hon. E. Q. Eldridge; Mrs. E. Q. Eldridge.
- G. George R. Gaylord; William Gibson.
- H. Mrs. John W. Hammersley; Mrs. Elizabeth Hart; Mrs. Harvey; Mrs. Hillis; Barney Hinckley; Mrs. Barney Hinckley; Mrs. James Hooker; Mrs. Hulme.
- J. Beekman James; Richard James.
- K. Mrs. Alice Knill.
- M. Mary Mitchell; Sarah Mitchell.
- N. Thomas Newbold; Miss Louisa Nichols; Reuben North.
- P. Dr. Edward H. Parker; Miss Lydia I. Phinney; Isaac I. Platt.
- R. Mrs. Sarah Robinson; Mrs. Rowe.
- S. Mrs. Leonard Sackett; Mrs. Stanwix.
- T. Mrs. Charlotte Taylor; Benjamin R. Tenney.
- V. Edgar M. Van Kleeck; George M. Van Kleeck; Sarah Van Kleeck; Mrs. Van Vliet; Mrs. Van Wagenen.
- W. Mrs. Worrall.

The writer is indebted to Miss Helen J. Andrus for a knowledge of the relation of Christ Church to the development of music in Poughkeepsie in the first half of the nineteenth century. Miss Andrus has in preparation a history of music in this city, and from her it is learned

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that the recorded musical annals of the place begin with the first organ, organist and choristers of this parish. Following the customs inherited from the mother Church of England, Christ Church gave encouragement to the musical portion of its services very early, as compared with its immediate ecclesiastical neighbors. There remained among the latter vestiges of a racial and political prejudice against all things English, and from this fact it resulted that, for many years, "the English Church" stood alone in the possession of an organ and in the effort to promote the artistic side of worship.

So far as can be determined, in the absence of positive documentary evidence, the only organist in Christ Church, from about 1809 until 1862, was Abel Gunn, a picturesque character, who began his career as a youthful genius, and ended it as a local institution. His term of office was such an unprecedentedly long one that, to judge from an anecdote, describing the manner of its ending, he came to regard himself as all powerful in his particular sphere. An inimitable story teller, who has but just gone from us, sang in her youth in the volunteer choir, and she used to relate that, from the time of the arrival of Dr. Buel, as Rector, there was friction between him and Mr. Gunn. The friction waxed, until, finally, one Sunday, it culminated. The choir, having finished the anthem that preceded the sermon, the Rector rose to give out his text, supposing the organ also to have stopped; but, as the choir knew, the music had not entirely died away, and, as Dr. Buel mounted the pulpit, it burst forth again; he retired and waited until, a second time, it faded, when again he rose; but again the organ swelled and rolled. "Three times the music dwindled down; three times the Rector rose; three

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times he had to wait for this voluntary to cease; and then," (so the story ran), "*Abel had to go!*"

While the manner in which the organist's irritation was expressed was not endorsed by his contemporaries, it was regarded with secret amusement and sympathy, for the irritation, itself, was well understood. An account of Dr. Buel's administration would fail in truthful completeness if it ignored the fact that that excellent man was not temperamentally qualified for success in the pastoral relation. With all his learning and his recognized integrity of purpose and earnest application to duty, which, severally, commanded for him respect and confidence, Dr. Buel provoked explosions from otherwise perfectly peaceable parishioners, and this solely because of his peculiarities of manner and lack of penetration and adaptability in personal contact with people. No questions of principle were ever involved, and these encounters are now so long gone by that their heat has passed; they can be seen in the light of that tolerance for all, which is gained by the student of human nature from observation of the inter-play of marked personalities.

The withdrawal of James Emott, Jr., from Christ Church in 1856<sup>1</sup> grew out of his and the Rector's incompatibility, the climax of which is said to have been reached when Dr. Buel preached a sermon that was not sufficiently opposed to slavery for such an Abolitionist as the second Judge Emott. So brilliant a man as he is an honor to any parish, and that which was our loss was the gain of St. Paul's. Dr. Buel's views, before war actually began, were, possibly, colored a little by his family ties; his wife was a Southern woman, and her

<sup>1</sup> Dr. Buel's communicant list, *Parish Register*, Vol. 2, p. 438.

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brother, Richard Hooker Wilmer, who was made Bishop of Alabama in 1862, was one of the leaders in that "Church in the Confederacy" which had so brief an existence.

Another removal to St. Paul's, due to some minor instance of displeasure, was that of Isaac Platt, the veteran editor of *The Poughkeepsie Eagle*, who was baptized in his early manhood by Dr. Reed, and was a faithful communicant of the Episcopal Church all his life, first in this parish, and, in his late years, in St. Paul's.

But, if a few losses, much regretted, did befall, there were accessions made that have been elements of strength for over three score years.

One of the fruits of Mr. Wheaton's ministry has been the life in this parish of her whom he brought to baptism and confirmation when she was a girl of fourteen. The granddaughter of a pre-Revolutionary parishioner, the great-niece of the donor of the site for the first church building, Harriet Kelsey Sague became a communicant in Christ Church in 1844, and, in all the sixty-six years that have followed, has been unsparing of herself for the promotion of its welfare. Forty years of district visiting and the relief of necessity, the rearing of sons and daughters loyal to the Church—one son now a warden of the parish,—and the exercise of a strong moral influence in the community in reform work, is a record to be held by Christ Church in gratitude and respect.

In January, 1853, our late senior warden, George Cornwell, was confirmed, and for fifty-seven years was actively associated with the Church; for fifty years he was a member of the vestry, for eighteen its secretary, and for eleven treasurer of the Corporation. Mr. Cornwell's identification with Christ Church was not

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merely a matter of time and of office holding; it was marked by constancy and devotion, and by generosity and unflagging interest. He it was who treasured in his memory anecdotes of former days, who kept written and printed memorabilia of the current events of his long experience, and who was a storehouse of information regarding the parish for the whole period in which he was connected with it. His sudden and tragic death, by accident, occurred just at the close of his fiftieth year in the vestry, when he was still strong and well and young at heart. Thus his cheerfulness and love of life, his humor and his kindliness escaped the usual processes of age, and the genial quality, with which, in our memory, he is permanently invested, fills our thought of him with pleasure, while it made parting from him pain. For the Church, in losing him, we can only wish that the present generation may give to it examples of such faithfulness as his has been.

Le Grand Dodge, baptized and confirmed in 1846, when Mr. Wheaton was Rector, was one whose name is held in esteem in Christ Church. Mr. Dodge was a staunch Churchman, a conservative lawyer and a man of deep and loyal affections. He was a vestryman from 1854 to 1879, and warden 1880-1891. Always a liberal contributor to the support of the parish, his gift of the Altar-rail, when the present church was built, is particularly associated with him today, while his memory is still further perpetuated by a carved and jewelled chalice, presented in 1905 by his grandchildren, the Rev. George Blackburn Kinkead, 3d, and Miss Cornelia Dodge Kinkead.

In 1858 Dr. Edward Hazen Parker came to Poughkeepsie to practise his profession; he at once entered Christ

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Church, where, in 1860, he was elected to the vestry. He served continuously for thirty-six years, including his term as warden from 1884 to 1896. Dr. Parker exemplified a fine type of manhood, combining with a practical skill as physician and surgeon and a literary power of no mean degree a refinement of feeling and a spiritual insight which graced and distinguished him. As a memorial to him and to his wife, Sarah Olcott Parker, their two daughters, Miss Helen Choate Parker, and the late Mrs. Charles M. Niles, gave in 1897 a silver chalice and paten for the early celebration of the Holy Communion.

John Grubb, that sterling Scotchman (who, in 1844, came to "the English Church" for one of its daughters, and remained in it a long and loyal lifetime); Hubert Van Wagenen, retired New York merchant; Reuben North, vestryman and treasurer of the Corporation; Edward K. James, gentleman of leisure of English paternity; Charles Crooke, whose father and grandfather before him were members of the parish; Isaac I. Balding, Benjamin R. Tenney, J. De Puyster Douw, these, all, were among the many men who came into prominence in Mr. Wheaton's and Dr. Buel's rectorates. An idea of the personnel of the congregation in Dr. Cady's day is gained from a pew chart<sup>1</sup> of 1870. The chart records the aggregate annual rental, at that time, as \$5,199.50 and gives the names of the holders of the pews as follows:

- A. Simon C. Abel; Joseph E. Allen; Miss Mary Allen.
- B. Stephen Baker; Albert Ball; the Hon. Joseph F. Barnard; Miss Margaret Barnard; Miss Barrett; Guy C. Bayley; Edward Bech; Andrew Boardman; James Blanchard; Thomas C. Bradbury; Mrs. P. S. Buchan; Stephen M. Buckingham.

<sup>1</sup> *Ledger E*, pp. 356-7.



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- C. Jacob B. Carpenter; William Carpenter; Norris M. Carter, M.D.; the Rev. Charles N. Chandler; Joseph Corlies; George Cornwell; Miss Belle Cornwell.
- D. Thomas L. Davies; William A. Davies; John W. Davies; Le Grand Dodge; Joseph C. Doughty; J. De Puyster Douw; Samuel B. Dutton.
- E. James East; Joseph East; the Hon. E. Q. Eldridge.
- F. Alcander Fox; Mrs. Mary A. French.
- G. George R. Gaylord; William Gibson; William M. Goodrich; John Grubb.
- H. William W. Hageman; John F. Halstead; Andrew J. Hanscom; Benjamin Hall Hart; Miss Hatch; Mrs. Harvey; Oliver H. Henderson; Barney Hinckley; Mrs. James Hooker; Charles L. Houghton; Miss Julia Hughson; Mrs. Mary C. Hulme.
- I. Henry Irving.
- K. John Kimlin; William Kimlin; Mrs. Andrew King.
- L. Miss Pauline Lalouette.
- M. Mrs. Edwin Mabbett; Mrs. Malcomb; Miss Mary T. Merritt; Mrs. Morgan.
- N. The Hon. Homer A. Nelson; Mrs. Sophia P. Newcomb; Mrs. North; Reuben North.
- P. Mrs. Maria Palmer; Edward H. Parker, M.D.; Thomas Parker; Col. G. W. Patten; Miss Lydia Phinney; Per Lee Pine, M.D.; Mrs. Potter.
- R. The Rev. George T. Rider; Mrs. John D. Robinson.
- S. Leonard B. Sackett; Horace Sague; Frederick Salisbury; George F. Searle; Edward Storm; Mrs. John R. Stuyvesant.
- T. Mrs. Tanner; Hudson Taylor; Robert E. Taylor; Benjamin R. Tenney; the Rev. William B. Thomas; Miss Sarah Thomas; Miss Elizabeth Thomas; John M. Toucey; George B. Trowbridge.
- V. Edgar Van Kleeck; George M. Van Kleeck; Theodore Van Kleeck; Elizabeth Van Kleeck; Isaac B. Van Vliet; John R. Van Vliet; John Van Wagenen; Miss Elizabeth Van Wagenen.

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W. The Hon Charles Wheaton; Robert S. Williams; Archibald Wilson; Mrs. Woodin; Frederick Woodruff; Benjamin Worrall; the Rev. Dr. D. Grosvenor Wright.

About the parish, all through the period we are considering, there was an alluring, elusive, Anglican atmosphere, and it was quite in keeping with this that, from 1842 to 1876, there should have been three English sextons. Thomas Eastmead, Samuel Keynton and William Gibson were all born in England, and they give an added bit of color to our mental picture of their time.

"Billy Gibson" was one of the quaint "characters" of old Poughkeepsie, and there are many who can call to mind a vision of his flowing whiskers, high, pointed shoulders and peculiar gait, his pet Yorkshire terrier always close at heel. Beside his position as sexton, he was for many years collector of pew rents in Christ Church, and was also the distributor of tickets for the Poughkeepsie Lyceum; that course of lectures was one of the literary and social features of its time, and largely attended, and, by these two means, he was known to every one in the Church and in the town. A blacksmith by trade, and his education that of experience only, his large hearted good nature, intelligence and innate worth won him general liking and respect. One of the windows in the north aisle of the present church was his gift, and since his death his own name has been inscribed upon it.

Until the new church was opened in 1888 it had not been the custom to engage a man's whole time as sexton, and the sextons usually had other interests as well, which necessitated the occasional employment of extra helpers. In connection with one such supernumerary, Dr. Parker's appreciation of things spiritual, caught up

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and enshrined in verse an incident which, as part of the religious life in the old church, is here recorded. The subject of the lines had not had an exemplary career, but, in the dusk of a winter afternoon, one, who unexpectedly entered the Sunday School room, found him kneeling at a prie-dieu on the platform in devout and audible supplication.

### The Old Sexton

Service is o'er the people gone,  
The aged Sexton is alone:—  
The evening shades are growing deep,  
And day is passing to its sleep.

The solemn hush the Sexton feels,  
Before the Altar slowly kneels;  
And to his God pours out his prayer,  
Alone, and where no listeners are.

“Hear me, O Lord! Thy servant hear,  
My days are gone, my end is near,  
Old and forlorn I turn to Thee,  
O! let me still Thy mercy see.

“My sins are many; O! forgive;  
Nearer to Thee teach me to live;  
Teach me to love, teach me to praise,  
And Thine be my remaining days.”

The shades have deepened, night has come,  
Weary, the Sexton seeks his home,  
But in his heart there burns a light,  
That turns to day the darkest night!

Of three special occasions, two in Dr. Buel's rectorate, one in Dr. Cady's, mention should be made.

The first was the raising of a flag on the tower of the church, at the opening of the Civil War, soon after the

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news was received that Fort Sumter had been fired upon. That the congregation of Christ Church was enthusiastic in its support of the Union is illustrated by the fact that they were the first Church in Poughkeepsie to fly a flag from their church building; the formal flag raising took place on May 3d, 1861, and was followed on May 8th, 12th and 18th by similar ceremonies at the First Methodist, Presbyterian, First Dutch and St. Peter's (Roman Catholic) churches, *The Poughkeepsie Daily Eagle* reporting all these events in full. The flag and pole for Christ Church were purchased by subscription (the money for them being collected by Samuel Keynton in less than an hour), and the pole was erected on the tower by Horace Sague, John W. Davies and William Gibson. On the day following the ceremony the first Poughkeepsie company of Volunteers (Company E of the 30th New York, Captain Holliday commanding) left town, and it was they who are referred to in the following account published in the *Eagle* May 4th, 1861:

Flag Raising.—Yesterday afternoon about 3 o'clock a large number of citizens assembled in front of Christ Church in Market street to witness the raising of a large and splendid flag on the new flagstaff erected on the tower of the church.

The ceremony was commenced by the singing of the National Hymn of America by the choir, after which Judge Emott was invited to address the audience on the raising of the flag, which duty he performed in an eloquent manner, the choir then sang the song of the Red, White and Blue, and the Rev. Samuel Buel, the Rector of the Church, made a heart stirring address.

The flag was then run up, as the Volunteer company arrived on the ground, and amid the hearty cheers of the audience.

The choir then sang the Star Spangled Banner, at the conclusion of which Mr. Benson J. Lossing made some well

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timed remarks to the Volunteers, who, at the end of his address gave three hearty cheers and a tiger, when the assembly dispersed.

At the close of the war, on April 19th, 1865, a few days after President Lincoln's death, a memorial service was held for the martyred President, when the church was draped in black and a funeral oration<sup>1</sup> was delivered by Dr. Buel. The day was generally observed in Poughkeepsie as one of mourning, business was suspended, and bells tolled, and there was a procession.

On December 21st, 1866, shortly after Dr. Cady came to Christ Church, the centennial was celebrated of the first preaching service of the Rev. John Beardsley as Rector of this parish. Morning Prayer, sermon by Bishop Horatio Potter, and the Holy Communion, were followed by a collation at Pine Hall (the building recently vacated by the Y. M. C. A.). The newspaper account<sup>2</sup> of this occasion says that there was a large attendance of clergy and laity, that the chancel was elaborately decorated with flowers and evergreens, and that the opening hymn was "Jerusalem the Golden," but it fails to report in full Bishop Potter's historical sermon regarding the Episcopal Church in Dutchess County. This is cause for regret, for, of the early days of Christ Church, Bishop Horatio Potter was particularly well equipped to speak, and his centennial address probably contained local color we should now value.

The Corporation conducted its business affairs without a definite policy all through this period, and the need of the moment governed each action taken. One of the first matters that pressed for attention was the necessity

1 *The Poughkeepsie Daily Eagle*, April 19th, 1865.

2 *The Poughkeepsie Daily Eagle*, December 22nd, 1866.

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to provide a house for the Rector. After Dr. Reed's second marriage in 1834, the Academy street parsonage had been rented; Mr. Wheaton lived in the frame house now No. 219 Church street (the property adjoining the rear of the Cannon street lot of the Y. W. C. A.), and also boarded at the Rutzer House. When Dr. Buel first came to Poughkeepsie he occupied the house now No. 62 Washington street, but, on May 1st, 1852, the parsonage at Academy and Cannon streets was sold for \$1,800.00, and December 8th, 1852, the vestry voted to build a rectory, the cost of which should not exceed \$3,600.00. Of this amount \$2,000.00 was raised by subscription<sup>1</sup> and the balance made up from the proceeds of the sale of the Academy street house. The site selected was on the Church property, east of the burying-ground, all the land east of the present Carroll street, that was acquired by the Church in 1828, having been considered unsuited to burial purposes and remaining unimproved for many years. Lots were sold<sup>2</sup> from this tract in 1854, 1873, 1877 and 1880, netting for the Church the sum of \$6,466.00.

In 1869 it was felt that the time was coming when the church edifice might have to be enlarged, and it was decided that the property adjoining it to the north should be purchased. In payment for the same there was given a mortgage for \$8,000.00, partly on the house itself, and partly on the South Hamilton street rectory and the vacant lots near that. The house on Market street was never used, either for the purpose for which it had been bought, or for a rectory, and was rented

<sup>1</sup> *Vestry Minutes*, Vol. 2, p. 59.

<sup>2</sup> Dutchess County Clerk's records, deeds, Liber 100: p. 408; 170: p. 596; 186: p. 314; 203: pp. 588, 195, 197.











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while in the possession of the Church; it was sold in 1877 for \$6,000.00, the transaction entailing a loss to the Church of \$2,000.00.

Beside the mortgage placed upon the rectory and vacant lots in 1869, which was for \$3,500.00, another, for the same amount, was added in 1873, to provide funds to meet accumulated debts and the assessments for opening and grading Carroll street, and laying water and sewer pipes all about the burying-ground. April 17th, 1880, the Corporation sold the rectory to Mrs. P. Frost Spaulding for \$5,000.00, and applied the money to the payment of all of the first mortgage and part of the second. After doing so, they were still in debt to the Savings Bank for \$2,060.00,<sup>1</sup> and to meet this the vestry passed a resolution to sell the last lots on Carroll and Barclay streets held by the Corporation. This 1880 sale (before referred to) realized \$3,816.50 from a public auction of the lots.<sup>2</sup>

The rectory that was built in 1853 was occupied by Dr. Buel for two-thirds of his rectorate, by Dr. Cady throughout his entire term of office, and by Dr. Ziegenfuss for a few years.

In connection with the incumbency of Dr. Cady, it is an interesting coincidence that he, the tenth Rector of the parish, was named for his predecessor (Philander Chase) the fifth, who, as Bishop of Ohio, was an early friend of Dr. Cady's family. The tenth administration of the Rectorship of Christ Church was terminated by Dr. Cady's breakdown in health, and his resignation was received with deep and sincere regret. His scholarship had adorned the pulpit, his Churchmanship had had

<sup>1</sup> *Vestry Minutes*, Vol. 2, p. 154.

<sup>2</sup> *Vestry Minutes*, Vol. 2, p. 156.

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a centralizing, constructive influence, and his culture and charm of manner had made him a delight to a congregation that was united in its allegiance to him, and the members of which have ever spoken of him with praise.

In closing this account of the conditions and events in Christ Church from 1845 to 1875, a summary should be added of the growth of the Church in Dutchess County during the same period.

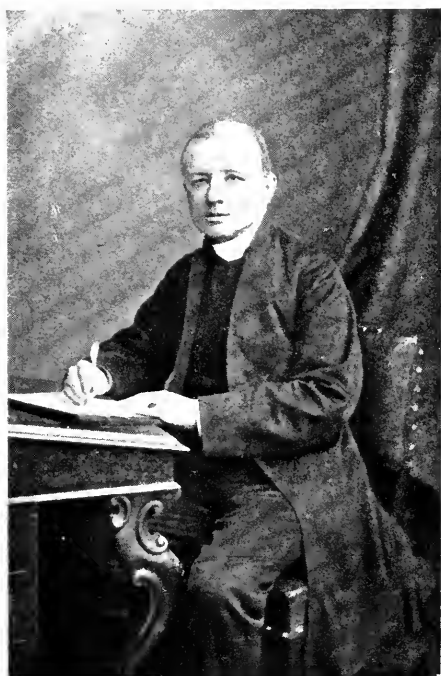
The organization of the Dutchess Convocation took place in 1848, the organizing clergy being the Rectors of St. James's, Hyde Park; Christ Church and St. Paul's, Poughkeepsie; Zion, Wappingers Falls; St. Peter's, Lithgow; and St. Anna's, Fishkill Landing (now St. Luke's, Matteawan).

Convocation placed missionaries in the field, the first one being the Rev. Sheldon Davis, who labored for fifteen years with fidelity and success. Laymen were admitted as members of Convocation in 1856, and in 1868 a Dean was appointed in place of the original Chairman, whose functions had been fulfilled by the Rector of the parish wherever the meetings of Convocation chanced to be held.

The work of the Rev. Sheldon Davis has particular point for Christ Church because, on Easter Day, 1850, he held the first service at Manchester Bridge to establish a mission, and the Manchester Mission has, ever since, been made its special interest and charge by a family, which, from the rectorate of Dr. Reed, has belonged to Christ Church, and which is now represented in the vestry by William Hall Hart. Descended from the Rev. Seth Hart, Rector of St. George's, Hempstead, its members inherited his devotion to the Protest-











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ant Episcopal Church, and have wrought unselfishly and untiringly for its extension and betterment. The Manchester Mission, today self-supporting and maintaining weekly services, has had many friends, but its chiefest debt for unceasing care and earnest, prayerful effort is to that indefatigable missionary, Miss Mary Hart, whose strong faith and whose enthusiasm in the cause of the Master are to be counted among the spiritual blessings of Christ Church.

Formal incorporation, or organization, of the following parishes took place between 1845 and 1875:

1849, St. Thomas's, Amenia Union.<sup>1</sup>

1852, Church of the Messiah, Rhinebeck.<sup>2</sup>

1859, Church of the Holy Comforter, Poughkeepsie.<sup>3</sup>

1859, Church of the Regeneration, Pine Plains.<sup>4</sup>

(1860, St. Stephen's College, Annandale, chartered.)

1864, Grace Church, Hart's Village (Millbrook).<sup>5</sup>

1867, Christ Church, Red Hook Village.<sup>6</sup>

1 Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 177.

2 Ibid., p. 194.

3 Dutchess County Clerk's records, *Record of Incorporations*, Liber 1, serial number 55.

4 Dutchess County Clerk's records, *Book of Incorporation of Churches*, p. 223.

5 Ibid., p. 268.

6 Ibid., p. 289.

## CHAPTER VIII

1875-1910

ORIGIN OF THE BROAD CHURCHMEN. THE REV. DR. HENRY L. ZIEGENFUSS. CHRIST CHURCH BECOMES A BROAD CHURCH PARISH. CHANCEL FURNISHINGS. INTRODUCTION OF ORGANIZED WORK. CHRONOLOGICAL LIST OF PAROCHIAL ORGANIZATIONS. ERECTION OF THE THIRD CHURCH BUILDING. THE PARISH HOUSE. THE TOWER. DEATH OF DR. ZIEGENFUSS. SOCIAL AND ECONOMIC CHANGES. RECTORATE OF DR. CUMMINS. MRS. CHARLES H. BUCKINGHAM'S GIFT. THE FUTURE AND THE NEED OF AN ENDOWMENT.

**I**N 1875 the Rev. Henry L. Ziegenfuss was made Rector of Christ Church. When he first came to Poughkeepsie he was a young man of thirty, newly entered into the Episcopal Church, but, in the twenty years of his life here, he became one of the best known of the clergy of the Diocese of New York, honored and esteemed by his associates in the ministry, the close friend of the late Bishop of New York, the Rt. Rev. Henry C. Potter, and widely loved by the laity.

During the incumbency of Dr. Ziegenfuss definite changes occurred in Christ Church, partly traceable to his influence, partly to general conditions in the Episcopal Church at the time.

The fundamental change was the transformation of this conservative, moderately High Church parish into one of Broad Church sympathies, and to Dr. Ziegenfuss this is directly attributable. He was possessed of









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scholarly tastes and abilities and was a natural student, which qualities brought him into touch, at the outset of his career, with certain forces which began to make themselves felt in the Church in the United States in the seventies, and which resulted in the appearance of those who are called Broad Churchmen.

Two powerful streams of influence rising, the one on the Continent, the other in England, about the middle of the nineteenth century, and paralleling in course for a time, converged ultimately, and swirled their double current upon the Church, approximately 1870-1880. One was the work pursued in the German Universities, known as the Higher Criticism of the Bible, and the other the promulgation by Charles Darwin of the Doctrine of Evolution.

Acceptance of these new intellectual positions necessitated the giving up of the Puritan conception of the Bible, and of some of the doctrines in Christian theology which had become ingrained in the thought of the Church.

After the Reformation, the Puritans had substituted for a belief in an infallible Pope, a belief in an infallible Book, and had invested the King James Version of the Bible with a sacredness, which, to them, included the very punctuation and paragraphing; they forgot that the original scriptures had been written in other languages, and not all at one time; that the Church had produced the Bible, not the Bible the Church; and their theory of inspiration was a purely mechanical one. When the German scholars applied to the study of these manuscripts the same laws which governed the study of other early literature, the Christian world was aghast.

Dr. Ziegenfuss read and spoke German with ease and fluency, which gave him direct and early access to the

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world of thought in the foreign Universities. He assimilated readily the teaching that the Bible is many books in one, that it combines all forms of literary expression of truth,—prophecy, history, poetry, drama,—and that the inspiration of God's Holy Spirit breathes throughout it, imparting the essence of spiritual truths, but often presenting those truths in ways which are not to be understood literally.

At the present time it is hackneyed to refer to the story of the Garden of Eden as a poetic and imaginative conception of the creation, and to the Book of Jonah as a drama, written to teach a moral lesson, but, when Dr. Ziegenfuss preached thus in the pulpit of Christ Church, the older members of the congregation were rigid with disapproval of such revolutionary ideas. "Older members" is said advisedly, for, to some of the juniors, Dr. Ziegenfuss opened the way to a faith and an understanding they had found impossible from the point of view of their forbears.

Dr. Ziegenfuss's interest in science, his knowledge of chemistry and biology, also made him a convert to the theory of evolution, which is now, to many, a hand-maid to their Christian belief, but, when first discussed, caused consternation in the Church, affecting, as it did, doctrines that were considered necessary to the very existence of Christianity.

Only as the smoke and dust of controversial battle settled, was it realized that religion and theology are not one; that religion is God in Man, ever present and indwelling, but that theology is only Man's limited knowledge of God reduced to scientific terms, and that, as Truth is a jewel many faceted, and presenting different aspects from different angles, so, as Man's knowledge of



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God, the Great Truth, grows, it changes with its growth, and its scientific terms of expression must also change.

Gradually there appeared among Episcopalians a new type of Churchman, called Broad, the product of the intellectual forces that had been at work, and characterized by a devotion to the spirit of Truth, as opposed to the bondage of its letter. Adopting the results of the Higher Criticism, and of the Doctrine of Evolution, the Broad Churchmen manifested tolerance in theological differences, and tolerance toward the various bodies into which Christians have gathered themselves, recognizing among the latter the operation and the fruits of the Holy Spirit. A new passion for Humanity filled them, inspired by the evolutionary conception of Man, not as fallen and to be saved from future punishment, but as ever rising to greater good, and as having within him that spark of divinity which burst into full flame in Jesus Christ.

A Broad Churchman therefore is a modern embodiment of the principle of religious liberty. He has been with us long enough for us to be able to observe his strength and his weakness, but not to prophecy his ultimate development. His weaknesses are the defects of his virtues; as, for example, his breadth of view in theology, which is primarily a charter of new life, but which, in its extreme, occasions an indefinite presentation of the great underlying beliefs and principles of the Church. As, also, his attitude toward the many Christian Communions of the Protestant world. His truly Christly spirit of good will and forbearance, which makes for kindly personal relations among all disciples of Jesus Christ, causes, in his own household of faith, a laxity toward its inherited ideals and standards, in which lurks a menace to sound growth in years to come. A laity

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uninstructed in, and somewhat indifferent to, the fundamental differences which distinguish its nominal allegiance, is as the sand for a foundation for the future. The Episcopal Church today needs, not less toleration for its ecclesiastical brethren, but a better understanding of its own teachings, a deeper love and loyalty which will admit no substitute for it on the part of its average member, and a more earnest, consecrated effort to promote its growth and spread its message.

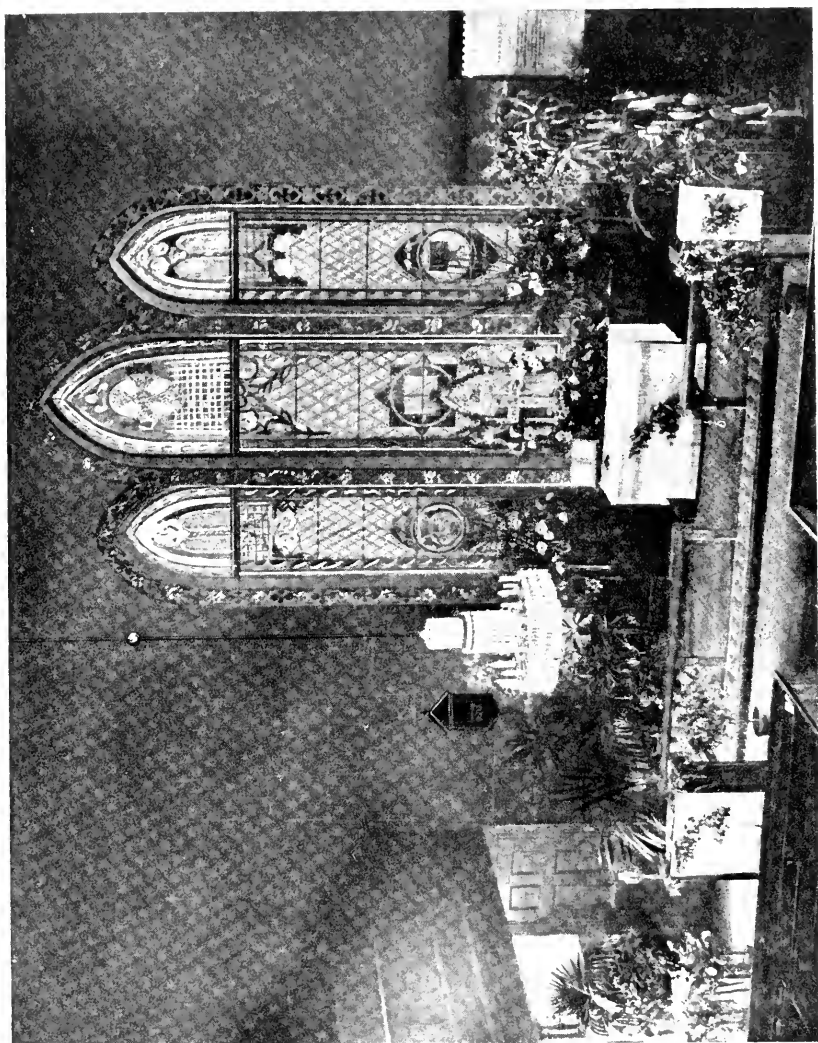
The change wrought in Christ Church by the passing of the old order, and the coming of the new, was a subtle one, and hardly observable until it was accomplished, so that in Dr. Ziegenfuss's lifetime it was less apparent than since his death; but none the less is it due to him that Christ Church is now accounted a Broad Church parish.

Entirely objective, however, were two other changes effected by him, the first being that of the adornment of the chancel. He loved the beautiful, and, while he considered the accessories to the services of the Church as non-essentials in themselves, he yet wished them as aids to worship, and as a recognition of that which is dignified and seemly in the House of God.

In Dr. Buel's and Dr. Cady's rectorates there were red velvet hangings on the pulpit, desk and Altar the year round, but, in 1877, this old set was dyed black (for use on Good Friday and at funerals), and Dr. Parker's wife made and embroidered a new red, and the first purple set; about the same time a white set was given by Mrs. William A. Davies. Green hangings were not used until 1888, when the new church was built, and a set given by Mrs. Benjamin R. Tenney. Colored stoles, to match, were included in the several









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sets of hangings at the time each of the latter were introduced.

Prior to Dr. Ziegenfuss's coming, the Altar had stood against the east wall, with only a service-book lying upon it. In the recess of the chancel-window he caused to be placed a retable, bearing the words "Holy, Holy, Holy" on its face, and, above it, a reredos, consisting of three panels in the form of Gothic arches. At Easter, 1877, a brass Altar-cross and a pair of brass flower-vases were given; in October, 1877, Miss Charlotte Davies gave a brass Altar-desk; and at Easter, 1878, Mrs. John Thompson presented a brass alms-basin in memory of her father, James Bailey, of Plattsburgh, N. Y. A brass baptismal ewer was the gift at Easter, 1885, of Miss Mary Allen and her Sunday School class. About 1886, Dr. Ziegenfuss had the pulpit and reading-desk put outside the chancel-rail, and the old rail replaced by a new one of more ecclesiastical design; thus emphasizing still further his reverence for the sanctuary, as the Holy of Holies. When the new church was built in 1888, the first litany-desk used in the parish, one of carved oak, was given by Mrs. Henry M. Curtis.

The name of the donor of the brass Altar-cross and vases in 1877 has never been announced, but their presence on the retable was the cause of the removal from Christ Church to St. Paul's of Stephen M. Buckingham. Mr. Buckingham, an old-time gentleman, and a man of strong principles, highly respected in the community, was a conscientious and convinced Low Churchman, opposed to anything which would alter the simplicity of the services of the Church, and his action in leaving the parish is interesting in its historical setting, showing him to have been one of the last survivors of the

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early Low Church party. He had been a communicant in Christ Church since 1850, a vestryman twenty-five years, and always exceedingly generous with his large means, not only in the parish, but in the work of the Convocation of Dutchess, with which he was closely allied from 1857 to his death in 1887.

In May, 1888, just after the consecration of the new church, the vestry received an offer of "two Altar-lights," which they "declined to accept at present." On one memorable occasion two seven-branch candlesticks, filled with lighted candles, did stand on the Holy Table of Christ Church, on either side of a tall floral cross; this was in June 1868<sup>1</sup> at a Cottage Hill Seminary commencement. But these two instances seem to be the nearest this parish has ever come to candles on the Altar.

The other distinct innovation that occurred in Dr. Ziegenfuss's rectorate was the inauguration by him of organized Church work. In the years preceding, there had been no formal conduct of affairs, and no guilds, nor societies for the laity; since he started it, organized work has greatly increased and developed, but its initial steps were led by him. The following is a chronological list of the groups of men and women that have banded together in Christ Church from time to time:

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### THE PAROCHIAL VISITING COMMITTEE

Visitation of the poor and sick is the earliest form of lay work in the parish of which there is record. With the founding of the Sunday School in 1824, is seen its most evident beginnings, and it increased with the establishment of the Parish School in 1845. The names of Miss Phinney, Miss Mary Allen and Mrs. Horace Sague are those of three of the several women who were very early identified with this work. Of Miss

<sup>1</sup> *The Poughkeepsie Daily Eagle*, July 18th, 1868.



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Phinney mention has already been made; Miss Allen taught in the Parish School and in the Sunday School for many years, and is remembered with esteem for her life of good deeds and her love for the Church. Mrs. Sague, before her marriage in 1860, had for some ten years been one of those who made parish calls. At the beginning of Dr. Ziegenfuss's rectorate, about 1875, he appointed her Chairman of a Parochial Visiting Committee, and she filled the office continuously until 1904.

Of Mrs. Sague's associates on this committee, some of those who began with her, and continued for many years, were Mrs. Robert E. Taylor, Mrs. Robert Van Kleeck, Mrs. Edward H. Parker, Mrs. Benjamin R. Tenney and Miss Mary Hart, women whose devout faith and devotion to the Church's mission are their lasting memorial in the parish. Their quiet, unrecorded acts of charity and mercy set them apart, in a niche peculiarly their own, before which burns the lamp-flame of our love and recollection.

In 1900, the Parochial Visiting Committee became the Relief Committee of the Women's Guild of the parish. Since the resignation of Mrs. Sague in 1904, the Chairmen have been,—Mrs. E. V. Sidell, 1904-1906; Mrs. Charles J. Meade, 1906-1908; Mrs. Joseph C. English, 1908-1910; Mrs. Albert E. Schwartz, 1910.

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### THE CHANCEL COMMITTEE

The Rev. Dr. Cady is authority for the statement that, in his rectorate, there was no chancel work done by the laity. This was because the only occasion for it was the preparation for the celebration of the Holy Communion, and that was attended to by the clergy. Flowers were used only on the Greater Festivals, such as Christmas and Easter.

With Dr. Ziegenfuss's introduction of colored hangings, which it was necessary to change from time to time, and of vases on the retable, which were filled with flowers for the weekly Sunday services, there began, in 1877, the reverent labors in the sanctuary of the women of the congregation. The workers in the Market street church, from 1877 to 1888, were six in number, and they were not organized as a committee, but divided and arranged the duties informally among themselves. The original four were Mrs. Edward H. Parker, Miss Lydia Phinney, Miss Jeannie C. Wright and Miss Emma

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Corlies. Mrs. Parker died in 1880 and was succeeded by her daughter, Miss Helen C. Parker, and Miss Elizabeth Newcomb followed Miss Phinney, after the latter's death in 1879.

More workers were needed when the new church was built, and, on June 9th, 1888, an Altar Society was formally organized. In the first year of its existence the following ladies were members of it: Mrs. Henry M. Curtis, Mrs. Augustus Doughty, Mrs. Henry Hampton, Mrs. Hayt, Mrs. John Kinkead, Mrs. S. N. Morgan, Mrs. John C. Otis, and the Misses Antoinette and Mary Cornwell, Helen L. Douw, Mary E. Goodsell, Edith Hamilton, Helen C. Parker, Elvira Sague and Margaret A. Storm.

On June 4th, 1889, the Society voted to reduce the number of its active members to eight, and it was accordingly reorganized with these names on the roll: Mrs. Henry Hampton, Mrs. John C. Otis, Mrs. Edward H. Parker, and the Misses Antoinette and Mary Cornwell, Helen C. Parker, Elvira Sague and Margaret A. Storm.

It is impossible to give the personnel of the Society from 1889 to 1900, in which latter year it relinquished its independent existence and became a Standing Committee of the Women's Guild of Christ Church, but the Presidents have been: Mrs. Augustus Doughty, 1888-'89; Mrs. Henry Hampton, 1889-'90; Miss Helen C. Parker, 1890-'91; Miss Mary Cornwell, 1891-'92; Mrs. John C. Otis, 1892-'93; Mrs. George W. Halliwell, 1893-'94; Mrs. Henry Booth, 1894-'95; Miss Lina Slee, 1895-'96; Miss Cora A. Reynolds, 1896-'97; Mrs. Alexander L. Fryer, 1897-'98; Miss Helen Van Kleeck, 1898-'99; Miss Mary E. Woodin, 1899-1900; Mrs. Edward H. Parker, 1900.

The colored hangings which were new in 1877 were followed in 1888 by a white set given by Mr. Joseph T. Tower, a green set by Mrs. Benjamin R. Tenney, and a red set by Mrs. Albert Tower, and, in 1889, the Ladies' Aid Society gave the materials for a purple set that was made and embroidered by Mrs. Henry Hampton. In 1901 Mrs. Martha Barnard Jones and Mrs. A. Edward Tower gave a new white set, and in 1902 a new purple set was made and embroidered by Miss Mildred E. Taylor and Miss Sarah Petillon, of materials purchased by the Women's Guild. All embroidered hangings were dispensed with in 1906, and, since then, only dossals, of figured brocade or of plush, have been used; the purple dossal is that made in

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1902 by Miss Petillon, and the white, green and red were the gifts of Mrs. Charles H. Buckingham.

In the Market street church flowers were used in profusion, specially generous contributors being Mrs. Albert Tower and Mrs. John Kinkead. The latter has made a tradition of the beauty of her decoration of the font at Easter for many years, in both churches, and, in the new church, the care of the lectern by Mrs. Augustus Doughty, of the pulpit by Mrs. James W. Hinkley, and the large gifts to the Altar by Mrs. Charles H. Buckingham, have frequently made the church seem the home of flowers.

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### THE POUGHKEEPSIE BRANCH OF THE WOMAN'S AUXILIARY

The first minute book of the Secretary of the Poughkeepsie Branch of the Woman's Auxiliary to the Board of Missions opens with this paragraph: "On the 25th of October, 1879, Bishop Whipple addressed the three parishes of Poughkeepsie, assembled at Christ Church, on the subject of missions. After which, the ladies were requested to meet in the chapel, adjoining the church, to organize a branch society of the Woman's Auxiliary."

At this meeting by-laws were adopted and officers elected. The first board consisted of Mrs. William A. Davies, President; Mrs. Stephen H. Synott, Vice President; Mrs. Stanley Bartlett, Treasurer; Miss Elizabeth Newcomb, Foreign Secretary; Miss Jeannie C. Wright, Domestic Secretary.

The inter-parochial basis of the local branch of the Auxiliary has continued to the present, and the organization has a record of much good work.

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### CHRIST CHURCH GUILD

In the spring of 1882 Dr. Ziegenfuss formed an organization, known as Christ Church Guild, for men and women jointly. It lasted until about the time the new church was built, and held its meetings in the evening, either in the Sunday School room at the rear of the old church, or in the Parish School building, corner of Market and Pine. The gatherings were both social and literary, and the outside work was varied. At the meetings there were discussions and readings, and Dr. Ziegenfuss instructed classes in philosophy, astronomy, etc.

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Committees had charge of Sunday School work, entertainments and other parish interests. The life of this Guild was short, but its membership was numerous and influential, and its meetings successful. The manifold activities, incident to the building of the new church, 1887-1888, brought about its dissolution.

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### THE LADIES' AID SOCIETY

This society was organized on October 8th, 1886, at the house of Mrs. John C. Otis, for the specific purpose of enlisting the women of the congregation in the work of raising money toward the erection of a new church building. Seven ladies were present,—Mrs. Otis, Mrs. C. M. Nelson, Mrs. Hulme, Mrs. George W. Halliwell, Mrs. William Betts, Mrs. Alling and Mrs. Charles Williams,—their conference resulting in several years of strenuous labor and large accomplishment. The meetings of the Aid Society from 1886 to 1894 were held in private houses, and a small fee was paid by the members attending, the aggregate fees creating a capital fund out of which purchases were made of sewing materials. There were many skilled needlewomen in the parish, and they received and filled orders for the elaborately embroidered centerpieces and doylies, then fashionable, and also for plain sewing; catering orders were taken, and sales were held of fancy articles and of cake.

The Society had no President, Secretary, nor Treasurer from 1886 to 1894, and for all those eight years the duties of these several offices were performed by Mrs. John C. Otis, who bore the burden of purchasing materials, distributing the same, keeping the accounts, and, finally, overseeing the expenditure of the money that was earned for the Society's gifts to the Church. Her long continued, self-sacrificing toil, and enthusiastic interest were important factors in the success attained by the Aid Society.

The parish is indebted to Mrs. Otis for the preservation of the papers and books belonging to the Ladies' Aid at this important period of its existence, from which records valuable details are gathered. From October, 1886, to October, 1894, \$7,440.91 was earned by the members of the organization by the simple methods that have been outlined. The principal disbursements were these:

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- \$1,850.00, paid May 15th, 1888, to George Mertz and Sons, Port Chester, N. Y., for choir-stalls and rood-screen.
- 787.75, paid May 24th, 1888, to H. D. Ostermoor & Son, N. Y. City, for pew cushions.
- 50.00, paid May 24th, 1888, to H. D. Ostermoor & Son, for cushions for use in the chancel.
- 1,140.00, paid May 23rd, 1888, to Donald, Converse & Maynard, Poughkeepsie, for 1134 yards of Body Brussels carpet, made and laid.
- 81.75, paid July 3rd, 1888, to Donald, Converse & Maynard for 109 hassocks.
- 216.00, paid May 21st, 1888, to Cox Sons, Buckley & Co., for cassocks and cottas, imported from London, for 12 boys, 7 youths, and 13 men.
- 62.00, paid 1888, to Cox Sons, Buckley & Co., for a silk cassock and linen surplice, imported from London.
- 55.00, paid 1888, to Cox Sons, Buckley & Co., as a cash balance due on the purchase of a new Altar, which was valued at \$82.00. \$27.00 was allowed in exchange for the former Altar and an alms-box and hymn-board.
- 65.86, paid for materials for a set of purple hangings, made and embroidered by Mrs. Henry Hampton, in 1889.
- 1,800.00, paid Sep. 20th, 1892, to the Tiffany Glass & Decorating Co., for painting and decorations in the church.
- 200.00, paid Oct. 3rd, 1892, to Mr. William A. Potter, architect, for professional services in connection with the decoration of the church.

The record books mention many women who, from October, 1886, to November, 1889, helped the Aid Society in different ways, either as active members or by generous contributions. The names so appearing are those of:

- A. Miss Julia Alexander; Miss Mary Allen; Mrs. Alling.
- B. Mrs. O. D. M. Baker; Miss Mary Baker; Mrs. Susan M. Ball; Mrs. William Betts; Mrs. Frank Bradbury; Mrs. Charles Brooks.

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- C. Mrs. M. E. Collingwood; Mrs. John Collingwood; Mrs. George Cornwell; Miss Antoinette Cornwell; Miss Mary Cornwell; Miss Irene Cornwell; Mrs. Henry M. Curtis.
- D. Mrs. Roland, R. Dennis; Mrs. Augustus Doughty; Miss Josephine M. Doughty.
- E. Mrs. Irving Elting.
- F. Miss Fish; Mrs. Charles Fogg; Mrs. E. D. Forman; Miss Forman; Mrs. Joseph G. Frost; Miss Julia Frost.
- G. Mrs. Griffin; Miss Mary E. Goodsell; Miss Goodrich.
- H. Mrs. Edward Haight; Mrs. George W. Halliwell; Mrs. Adolphus Hamilton; Miss Edith Hamilton; Miss Hammond; Mrs. Henry Hampton; Miss May Hampton; Mrs. Frank Hasbrouck; Mrs. Peter B. Hayt; Mrs. Smith Heroy; Mrs. Mary A. Hinkley; Mrs. Horace D. Hufcut; Mrs. Hulme; Mrs. Nathaniel Hunting; Mrs. Samuel Hunting.
- K. Mrs. John Kinkead.
- L. Miss Pauline Lalouette.
- M. Mrs. Marsh; Mrs. Edward T. Mason; Mrs. S. N. Morgan.
- N. Mrs. C. M. Nelson; Miss Elizabeth Nelson; Miss Leila Nelson; Mrs. Sophia P. Newcomb; Miss Elizabeth Newcomb.
- O. Mrs. John C. Otis; Mrs. Jacob Overocker.
- P. Mrs. Edward H. Parker; Miss Helen C. Parker; Mrs. Sylvester Pier; Mrs. Putnam.
- R. Mrs. Charles Rudd.
- S. Mrs. Horace Sague; Miss Elvira Sague; Mrs. W. T. Schultz; Mrs. P. Frost Spaulding; Mrs. Robert Stearns; Mrs. Edward Storm; Mrs. George W. Storm; Miss Margaret A. Storm.
- T. Mrs. Robert E. Taylor; Mrs. Benjamin R. Tenney; Miss Elizabeth Thomas; Miss Sarah Thomas; Mrs. John Thompson; Mrs. Townsend.
- V. Mrs. John Van Keuren; Mrs. Edgar Van Kleeck; Mrs. Robert Van Kleeck; Miss Irene Van Kleeck.
- W. Miss Wiley; Mrs. Charles Williams; Mrs. James L. Williams; Mrs. Jeromus Wiltsie; Miss Margaret Winslow; Mrs. Wise; Mrs. Jere Wright.
- Y. Mrs. Fleming Yelverton.
- Z. Mrs. Henry L. Ziegenfuss.

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In September, 1894, the Aid Society was reorganized and the following board of officers elected:

President	Mrs. Augustus Doughty
Vice President	Mrs. Robert E. Taylor
Secretary	Mrs. Edward H. Parker
Treasurer	Mrs. John C. Otis.

This board continued for about two years. Mrs. Robert Van Kleeck was President 1896-1898 (?), and Mrs. A. Edward Tower 1898-1899 (?), and Miss Mary E. Woodin was Secretary and Treasurer 1896-1899. After the mortgage was placed upon the property of the Church in 1893, the vestry looked to the Aid Society for help in raising the annual interest. The Society did contribute generously to this, and to the current expenses of the parish, for a time, and, in the summer of 1895, provided the church with ventilators at a cost of \$726.00; but in February, 1899, it communicated to the vestry, by its Secretary, its unwillingness to work further for the interest on the debt, and, in 1900, its meetings were omitted.

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### THE KING'S DAUGHTERS

In 1887-1890 a group of little girls, who were gathered together and led by Miss Edith Hamilton, worked in various ways to earn money with which to make a gift to the church, then building. They sewed, and took cooking orders, and gave tableaux, and held a fair, their efforts materializing in the credence-table; in the Magnificat window, beside the organ; and in the window called the Jeweled Cross. The children who composed this circle of King's Daughters were: Lydia Booth, Elise Hampton, Mary Hinkley, Hazel Hufcut, Cornelia Dodge Kinkead, Josephine Mason, Nancy Vincent McClelland, Agnes Reeves and Helen Van Kleeck.

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### KNIGHTS OF TEMPERANCE

Christ Church Company, No. 52

This organization was chartered November 15th, 1889, and disbanded in October, 1893. The Wardens were Robert Van Kleeck, 1889-1892, and John K. Sague, 1892-1893, and the disbanding of the company took place because, when Mr.

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Sague was unable to serve longer, it was impossible to fill his place, and the company formally voted that they preferred to disband when their prestige was high, rather than to dwindle into insignificance. They had had a particularly prosperous existence, and ranked high in the general organization of the Knights of Temperance. In the summer of 1891 they had a camp near Stissing Lake, Dutchess County; in April, 1892, a play was given to earn money for uniforms, and, in June, 1892, the company went to New York and entered a competition drill, in which they won the prize banner; in April, 1893, a play was successfully given in the Opera House, and, in May, 1893, they joined prominently in a convention of Knights of Temperance held in Poughkeepsie. Companies from New York City, Brooklyn, Philadelphia, Connecticut and the Hudson River towns attended this convention, during which there were contests in declamation, athletics and drilling. Christ Church Company won the prize banner in drilling, second place in athletics, and second in increase of membership. It is regretted that no list of the members of this company has been found. The officers in 1892 were: Warden, Robert Van Kleeck; Vice-Warden, John J. Sloan; Sub-Warden, John K. Sague; Past Captain, B. G. Tice; Captain, A. H. Fish; Lieutenant, R. Graham; Senior Lieutenant, G. Lumb; Junior Lieutenant, W. Wesley; Ensign, J. Hey; Senior Color Guard, L. Mitchell; Junior Color Guard, W. Haight; Secretary, R. H. Maar; Ass't Secretary, E. Wolven; Treasurer, P. Howard; Ass't Treasurer, S. C. Fish.

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### THE BROTHERHOOD OF ST. ANDREW

A charter was granted to Christ Church Chapter of the Brotherhood of St. Andrew on November 22d, 1890. A complete list of the members has not been obtained, but the Chapter was founded by Mr. Sylvester Pier, the first Director, and by Messrs. Michael T. Baumbusch, Henry S. Curtis, Alfred H. Fish, Victor Pier, Arthur B. Rudd, William H. Sloan, Robert Van Kleeck, and Hiram S. Wiltsie. For two years the Order maintained a free reading room, with games, that was open every evening at No. 94 Union street. Then, from 1893



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to 1898, it had charge of the mission at Spuyken Kill.<sup>1</sup> Mr. Wiltsie succeeded Mr. Pier as Director, and the Rev. Mr. Weikert followed Mr. Wiltsie. Through all of the Brotherhood's eight years of life its members did regular work in visiting the hospital, hotels and Eastman College. The Chapter faded out of existence about 1899.

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### THE GIRLS' FRIENDLY—THE GIRLS' GUILD

July 7th, 1892, the Christ Church branch of the Girls' Friendly Society was organized under the auspices of the following ladies of the parish as Associate Members: Miss Mary Baker, Miss Carrie Campbell, Miss Irene Cornwell, Miss Helen Cornwell, Mrs. Augustus Doughty, Miss Helen N. Frost, Mrs. Edward H. Parker, Miss Sarah Petillon, Mrs. Sylvester Pier, Miss Julia Sague, Miss Elizabeth Schermerhorn, Miss Lina Slee, Miss Gertrude Sloan, Mrs. Robert Van Kleeck, Mrs. Harry Wallhead, Miss Mary E. Woodin.

Miss Helen N. Frost was the active directress, or executive officer, 1892-1894, her successors between 1894 and 1900 being Mrs. Harry Wallhead and Miss Mina L. Frost. The first roll of girls numbered fifty-five, and the Friendly Society soon proved itself a live organization; classes in cooking, plain sewing and embroidery, and in literature, history and drawing were conducted with successful results, and the organization earned an excellent reputation.

In 1901 connection with the parent Society, the Girls' Friendly in America, was severed, and the members of the branch reorganized as the Girls' Guild of Christ Church, which continued until 1905. Miss Mary E. Woodin was President of the Girls' Guild 1901-1902; Mrs. Frederick S. Lyke, 1903; Miss Lucy Jackson, 1903-1904. In 1905 the Guild was allowed to lapse; the meetings were of necessity held at evening, and it came to be deemed unwise to bring such young girls from home at that time.

<sup>1</sup> The mission at Spuyken Kill was founded by Mr. William M. Goodrich, vestryman of Christ Church, about the beginning of Dr. Ziegenfuss's rectorate, services and Sunday School being held in the school house. After Mr. Goodrich's death in 1881, Mr. Robert Van Kleeck, who had been associated with him, acted as lay reader for some years.

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### THE DAUGHTERS OF THE KING

It was probably late in 1896 that the original members of the Christ Church Circle of the Order of the Daughters of the King were gathered, but their charter was dated January 28th, 1897. The charter members were: Mrs. Frank Bradbury, Miss Helen Brill, Mrs. Frederick Chichester, Mrs. John Gaylord, Miss Helen C. Parker, Miss Sarah Petillon, Miss Cora Reynolds, Miss Mary B. Sanford, Mrs. Samuel A. Weikert. Members entering after the charter had been granted were: Miss Lotta Brown, Miss Florence Chichester, Miss Edith Christie, Mrs. Harvey French, Miss Cornelia B. Hart, Miss Jane L. Hinkley, Mrs. Frederick S. Lyke, Miss Marie L. Reynolds, Miss Nannie Vaughn and Miss Mary Woodin. The Presidents of the Society have been, Mrs. S. A. Weikert, 1897-1900; Mrs. Frederick Chichester, 1900-1901; Miss Jane L. Hinkley, 1901-1903; Mrs. Frederick Chichester, 1903; Miss Sarah Petillon, 1904-1905. No election was held in January, 1906, and the organization dissolved, largely because particular forms of work, in which it had been concerned, no longer needed its help. The Daughters had had charge of the Mothers' Meetings from 1897 to 1904, and of the Girls' Guild from 1901 to 1905, and had worked hard and faithfully, but the Mothers' Meetings became independent and self-supporting, and the Girls' Guild was discontinued, so the corporate association of the Daughters ceased.

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### CHRIST CHURCH CADET CORPS—BOYS' LEAGUE

The Cadet Corps was organized in January, 1897, and continued until 1906, as a uniformed, drilled company of boys. Their appearance in Decoration Day parades won them much praise, and the boys enjoyed the benefits of several summer camping trips arranged for them. In 1897 Allen Frost was captain of the company; Samuel C. Fish was a leader in organizing it, and Alfred H. Fish was captain for several years. The membership ranged from thirty to fifty boys.

The resignation in 1906 of John K. Sague, who had been commandant of the corps since 1903, left the organization without a leader. In 1907-1908 the military features were dropped, and the same boys banded as the Junior, or Boys', League, under Mr. Percy L. Reynolds, Director.

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### MOTHERS' MEETINGS—ST. MARGARET'S GUILD

At some time during the year 1897, there was started an organization which has steadily increased in strength ever since. It had its beginning in this simple way. The Rev. Mr. Weikert expressed regret to Mrs. George Champion that she and other mothers of children in the Sunday School did not oftener get to the church. In reply, Mrs. Champion suggested that, if meetings were held here, such as she, herself, had attended in the Church of the Holy Apostles, New York City, perhaps the mothers would come to them. Mr. Weikert thereupon commissioned Mrs. Frederick Chichester and Mrs. Frank Bradbury, two of the Daughters of the King, to start meetings modelled after those held in the New York parish.

The meetings began with an attendance of seven, which has since become about thirty-four. In their original purpose they were intended to be a means whereby the Church should help some of its members, and were conducted solely for the personal benefit of those who came to them. On this basis the Daughters of the King had charge of them, and supported them for several years. Gradually the chief burden of the work fell upon one member of the Daughters, Miss Jane L. Hinkley, under whom, as Directress, the meetings in 1904 became self-supporting, their source of income being the proceeds of the sales of tufted quilts. The Directresses succeeding Miss Hinkley have been Mrs. John R. Reynolds, 1905-1906; Mrs. Reynolds and Mrs. Charles H. Buckingham, jointly, 1906-1908; and Mrs. Buckingham, 1908-1910.

In the autumn of 1905 the old name of Mothers' Meetings was given up, and that of St. Margaret's Guild adopted, in honor of St. Margaret of Antioch, the patron saint of all women, and especially of mothers. There is no guild in the parish which does more work than St. Margaret's, or the members of which give so generously, and a long and honorable future is anticipated for it.

The roll of 1910 bears the names of:

- B.<sup>2</sup> Mrs. E. W. Bowen; Mrs. Boyles; Mrs. Edward Brenner; Mrs. Joseph Brokosch; Mrs. Mary R. Brownlee; Mrs. Burgess; Miss Sarah Boston; Miss Louisa Boston.
- C. Mrs. Gilbert Caire; Mrs. George F. Champion; Mrs. Peter Chapman; Mrs. F. J. Curdy.
- D. Mrs. Newell Davids; Mrs. Samuel Dayton.

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- F. Mrs. David H. Fowler; Mrs. Andrew Frank.
- G. Mrs. Sarah Goodey.
- H. Mrs. William Halstead; Mrs. Powell Hobert; Mrs. Anna Page Horton; Mrs. Joseph Hughes.
- I. Mrs. James Ingraham.
- K. Mrs. Louisa Kahler; Mrs. William Key; Mrs. Charles Edward King; Mrs. John W. King.
- L. Mrs. Catherine Lewis; Mrs. Lindsley.
- M. Mrs. Frank Madison; Mrs. Ann Mahoney; Mrs. Charles Morgan; Mrs. Mary C. Myers; Miss Sarah C. Myers; Miss Jane Mead.
- P. Mrs. George T. Pearce; Mrs. Benjamin Pritchard.
- R. Mrs. James Reickel; Mrs. James Rikel; Mrs. Charles Rogers.
- S. Mrs. Warren Silvernail; Mrs. James Slater; Mrs. Sperbeck; Mrs. John Spross; Mrs. Philip Spross; Mrs. Jane Scott; Mrs. Stone.
- V. Mrs. Mary J. Valentine.
- W. Mrs. Frank Williams.

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### THE WOMEN'S GUILD OF CHRIST CHURCH

At the beginning of his rectorate, on December 13th, 1900, the Rev. Alexander G. Cummins founded the Women's Guild of Christ Church, with fifty-seven organizing members. A constitution and by-laws were adopted on January 9th, 1901, which provided for the centralizing of the parish work done by women; in theory, every woman in the congregation is a member of this Guild, which meets monthly, from October to May, and which now has a membership of one hundred and twenty-one. Beside the usual executive officers, there are standing committees to conduct various branches of work, the chairmen of which make monthly and annual reports at the Guild meetings, the latter serving as a clearing house for general information in regard to parochial affairs. Officers and chairmen are elected for one year, and are eligible for a second consecutive term, but may not hold office for three consecutive years. This principle of rotation has been found advantageous in practice, new workers being trained by it, and cliques among workers, and ruts in method avoided.

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Beside the routine committee work annually carried on, the Women's Guild, as a whole, has, from 1903, made a special effort each year to give to the Church treasury at Easter, the aggregate offerings from 1903 to 1910 amounting to \$7,829.15. The offering of \$1,092.75 at Easter, 1908, was applied to the mortgage indebtedness of the parish.

The officers of the Women's Guild from 1900 to 1910 have been:

*President*, the Rector, ex officio.

### *First Vice President*

Mrs. Robert Van Kleeck, December 1900-May 1902; Mrs. Augustus Doughty, 1902-1904; Mrs. John A. Roosevelt, 1904-1906; Mrs. James W. Hinkley, 1906-1908; Mrs. John K. Sague, 1908-1910; Mrs. William DeGarmo Smith, 1910.

### *Second Vice President*

Mrs. A. Edward Tower, December 1900-April 1902; Mrs. Robert E. Taylor, 1902-1904; Mrs. Thomas M. Quirk, 1904-1906; Mrs. Charles H. Buckingham, 1906-1908; Mrs. Harris S. Reynolds, 1908-1910; Mrs. M. H. Chase, 1910.

### *Recording Secretary*

Miss Helen W. Reynolds, December 1900-May 1902; Mrs. George D. Olivet, 1902-1904; Miss Rosalie Manning, 1904-1906; Miss Ruth A. Bahret, 1906-1908; Miss Marjorie L. Nickerson, 1908-1910; Mrs. Frederick J. Mann, 1910.

### *Corresponding Secretary*

Miss Cornelia D. Kinkead, December 1900-May 1902; Miss Helen Van Kleeck, 1902-1904; Mrs. Harry Wallhead, 1904-1906; Miss Florence W. Olivet, 1906-1908; Miss Fanny D. Snyder, 1908-1910; Miss Lydia Shultz, 1910.

### *Treasurer*

Mrs. Henry Booth, December 1900-May 1902; Miss Ellen C. Roosevelt, 1902-1904; Mrs. Frank Hasbrouck, 1904-1906; Miss Mary Wood, 1906-1908; Miss Mary Cornwell, 1908-1910; Miss Effie Porteous, 1910.

### *Relief Committee*

Mrs. Horace Sague, December 1900-May 1904; Mrs. E. V. Sidell, 1904-1906; Mrs. Charles J. Meade, 1906-1908; Mrs. Joseph C. English, 1908-1910; Mrs. Albert E. Schwartz, 1910.

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### *Chancel Committee*

Mrs. Edward H. Parker, December 1900-May 1902; Miss Helen W. Reynolds, 1902-1904; Miss Jane L. Hinkley, 1904-1906; Miss Julia Sague, 1906-1907; Miss Helen Van Kleeck, 1907-1910; Miss Irene Cornwell, 1910.

### *Hospitality Committee*

Mrs. John C. Otis, December 1900-May 1902; Mrs. William R. Farrington, 1902-1904; Miss Irene Van Kleeck, 1904-1906; Mrs. Smith W. Davis, 1906-1908; Mrs. Charles W. Swift, 1908-1910; Miss May L. Reynolds, 1910.

### *Visiting Committee*

Mrs. George D. Olivet, December 1900-May 1902; Mrs. John K. Sague, 1902-1904; Mrs. Edward H. Parker, 1904-1905; Miss Helen W. Reynolds, October 1905-May 1907; Mrs. John C. Otis, 1908-1910; Mrs. DuBois Carpenter, 1910.

### *Writing Committee*

Mrs. Augustus Doughty, December 1900-May 1902; Mrs. Archibald McC. Bush, 1902-1904; Mrs. Walter M. Jones, 1904-1906; Miss May L. Reynolds, 1906-1908; Miss Sarah Petillon, 1908-1910; Mrs. John W. Garrison, 1910.

### *Missionary Committee*

Mrs. John Thompson, December 1900-May 1902; Mrs. Smith W. Davis, 1902-1904; Miss Mary Cornwell, 1904-1906; Mrs. Robert J. Stratford, February 1907-May 1908.

### *Committee on Associate Organizations*

Miss Mary E. Woodin, December 1900-May 1902; Mrs. Frederick S. Lyke, 1902-1903; Miss Mary B. Sanford, 1903-1904; Miss Sarah Petillon, 1904-1906; Mrs. J. H. M. A. von Tiling, 1906-1908; Miss Rosalie Manning, 1908-1910; Mrs. Chester T. Cadwell, 1910.

### *Property Committee*

Mrs. Charles H. Buckingham, November 1906-1910.

### *Librarian, Church Periodical Club*

Mrs. Harris S. Reynolds, 1901; Miss Helen Cornwell, 1902-1904; Mrs. DuBois Carpenter, 1904-1906; Mrs. Albert E. Schwartz, 1906-1908; Mrs. Charles F. Wood, 1908-1910; Mrs. Alexander C. Dow, 1910.

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The members of the Women's Guild in 1910 are:

- B. Miss Ruth A. Bahret; Mrs. Harry S. Bock; Miss Mabel Booth; Mrs. G. C. Bower; Miss Myra Brazier; Mrs. George Briggs; Mrs. Mary R. Brownlee; Mrs. Charles H. Buckingham; Mrs. Archibald McC. Bush.
- C. Mrs. Chester T. Cadwell; Mrs. DuBois Carpenter; Mrs. William B. Carpenter; Mrs. Walter R. Case; Mrs. George F. Champion; Mrs. M. H. Chase; Miss Florence Chichester; Mrs. George Cornwell; Miss Mary Cornwell; Miss Irene Cornwell; Miss Helen Cornwell; Miss Susan Coxhead; Miss Julia Croke; Mrs. Edward W. Cundy.
- D. Mrs. Henry Dale; Mrs. George W. Davids; Mrs. Smith W. Davis; Mrs. C. P. Dorland; Mrs. Augustus Doughty; Mrs. Mary Harris Doughty; Mrs. Alexander C. Dow.
- E. Mrs. James E. East; Mrs. Joseph C. English.
- G. Mrs. John W. Garrison; Mrs. Elmer D. Gildersleeve Jr.; Mrs. Jesse J. Graham; Mrs. Augustus B. Gray.
- H. Mrs. John Hackett; Mrs. George W. Halliwell; Mrs. C. C. Harcourt; Miss Louise Hardenbrook; Miss Mary A. Hart; Miss Emily Hart; Mrs. James W. Hinkley; Miss Mary Hinkley; Miss Jane L. Hinkley; Miss Anne Hinkley; Miss Josephine Hinkley; Mrs. James W. Hinkley Jr.; Miss Lillian Hunter.
- I. Mrs. Samuel M. Ingersoll.
- J. Mrs. Walter M. Jones; Miss Elizabeth Van Cleef Jones.
- K. Mrs. J. K. Kaley; Mrs. John Kinkead; Miss Cornelia D. Kinkead; Mrs. Walter S. Knowlson; Mrs. Carl Kohl.
- L. Miss Pauline Lalouette.
- M. Mrs. Frederick J. Mann; Mrs. William Manning; Miss Rosalie Manning; Miss Minnie R. McGlasson; Mrs. Herbert Mills; Mrs. Sarah North Morgan.
- N. Mrs. Walter C. Nichols.
- O. Mrs. George D. Olivet; Miss Florence W. Olivet; Mrs. John Calhoun Otis; Mrs. John Haviland Otis; Mrs. Jacob V. Overocker.
- P. Mrs. James B. Packard; Miss Sarah Petillon; Mrs. Isaac Platt; Mrs. James G. Porteous; Miss Effie Porteous; Dr. Emma Putnam; Mrs. William Prowse.

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- R. Mrs. Adrian Rapelje; Mrs. James M. Reickel; Mrs. Harris S. Reynolds; Miss May L. Reynolds; Mrs. John R. Reynolds; Miss Helen W. Reynolds; Mrs. John A. Roosevelt; Miss Ellen C. Roosevelt; Mrs. Charles Rudd; Mrs. Jay W. Russell.
- S. Mrs. Horace Sague; Mrs. John K. Sague; Mrs. Albert E. Schwartz; Miss Amelia Shultz; Miss Lydia Shultz; Mrs. Edwin V. Sidell; Mrs. Albert A. Simpson; Mrs. William Sirrine; Miss Gertrude Sloan; Mrs. William De Garmo Smith; Miss Fanny D. Snyder; Mrs. P. Frost Spaulding; Mrs. Charles W. Swift; Miss Elma D. Swift.
- T. Miss Louise E. Taylor; Mrs. Benjamin R. Tenney; Mrs. Isaac Trolley.
- V. Mrs. Harry Valentine; Mrs. Edward W. Valentine; Mrs. Robert Van Kleeck; Miss Helen Van Kleeck; Miss Irene Van Kleeck; Mrs. Isaac B. Van Vliet; Miss Nannie L. Vaughan; Mrs. J. H. M. A. von Tiling.
- W. Mrs. Harry Wallhead; Mrs. Owen Ward; Mrs. William T. Ward; Miss May C. Wilkinson; Miss Sarah E. Williams; Miss Jessie Williams; Mrs. Louis C. Wood; Mrs. Charles F. Wood; Mrs. William R. Woodin; Miss Mary E. Woodin; Mrs. Walter Wrigley.
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### THE YOUNG PEOPLE'S ASSOCIATION

This Society was started June 11th, 1902, of mixed membership, young men and young women, both, belonging to it, and the meetings being largely social in character. The difficulties in the way of its success were too many, and it was dropped at the end of its second year.

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### THE SEWING SCHOOL

A Sewing School was opened in November, 1903, and continued until May, 1905. Miss Mary B. Sanford served as Directress, 1903-1904, and Miss Helen Van Kleeck, 1904-1905. For want of a Directress there was an hiatus in the sessions 1905-1908; in the year 1908-1909 a group of Vassar College students conducted the school, and, in 1909-1910, it has been in the charge of Miss Elizabeth Van Cleef Jones. The average num-



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ber of children attending, each year in which the school has been open, has been about forty, and the practical results have been very satisfactory.

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### THE YOUNG WOMEN'S LEAGUE

When the Girls' Guild was discontinued in 1905 because of the extreme youth of its members, it was followed by the organization on January 11th, 1906, of the Young Women's League, intended for older girls, communicants of the parish, among whom a common meeting ground was needed. A few of the organizing members were: the Misses Ruth Bahret, Hilda Bayer, Irene Cornwell, Helen Cornwell, Lena Guylee, Louise Hardenbrook, Jane Hinkley, Luella Myers, Effie Porteous, Vera Powell, May L. Reynolds, Helen W. Reynolds, Ellen C. Roosevelt, Helen Van Kleeck and May C. Wilkin-son. The meetings have been social and industrial, and for about three years were held regularly from October to May; missionary boxes have been packed, and, in 1909, excellent work for the tuberculosis camp of the City of Poughkeepsie was done. In the season of 1909-'10, the meetings were confined to the weeks preceding Christmas, when the dolls for the Sunday School tree were dressed. The lack of Directors did away with the meetings the remainder of the year. In 1906 the Directors were Miss Helen W. Reynolds and Miss Helen Van Kleeck; from the fall of 1906 to Christmas, 1908, Miss Jane L. Hinkley and Miss Helen Van Kleeck; from January to December, 1909, Miss May C. Wilkinson and Mrs. John W. Garrison.

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### THE MEN'S LEAGUE

On February 2d, 1908, a service for men, only, was held in Christ Church, when the building was taxed to its capacity to accommodate the numbers who attended to hear a stirring address by the Rt. Rev. Charles D. Williams, Bishop of Michigan. Largely owing to the influence of this impressive occasion, a Men's League was formed in the parish, during February, 1908, which has since held regular meetings and been active in the work it mapped out for itself. It has labored to increase the interest in the Church of the men of the parish, and to contribute its share to the improvement of modern

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social conditions. The President of the League is the Rector, ex officio, and the lay Directors have been Messrs. Edwin V. Sidell, 1908; Harry Wallhead, 1908-1910; Albert E. Schwartz, 1910.

Members of the League are:

- A. Otto Albertson.
- B. George K. Baird; Michael T. Baumbusch; Raymond Baumbusch; Harry Bayer; John T. Bayer; Ralph Billman; Harry S. Bock; Reon L. Bowen; G. C. Bower; John Bower; James C. Brower; Richard Brown; William E. Bussing.
- C. Dr. Chester T. Cadwell; Gilbert Caire; Pelton Cannon; Du Bois Carpenter; George Cassidy; M. H. Chase; George F. Champion; Peter Conrad; Homer L. Coxhead; Edward W. Cundy.
- D. George W. Davids; Newell Davids; Raymond B. Davids; Smith W. Davis; John Detlefs; Seward Devine; Augustus Doughty; Robert Doughty; Alexander Dow.
- E. Joseph C. English.
- F. Alfred H. Fish; J. Howard Fitchett; Robert Flagler; Benjamin M. Fowler; David H. Fowler; George L. Frankenstein; Albert Frederick; Louis N. Frost.
- G. John W. Garrison; Elmer D. Gildersleeve, Jr.; Jesse J. Graham; John N. Graham; Augustus B. Gray; George W. Gray; Harry Gray; Ernest Guylee.
- H. Abram Percival Hart; William Hall Hart; James W. Hinkley 2d; John L. Hinkley.
- I. Samuel M. Ingersoll.
- K. Augustus Kaiser; Charles Edward King; John W. King.
- L. Silas Lane; Albert Lewis; U. Grant Lucas.
- M. Henry J. Maar; Charles Madison; Frank Madison; Fred Madsen; Richard J. Maloney; Dr. Frederick J. Mann; Walter S. Marx; George McConaghy; Charles J. Meade; Frank Myers; Thomas C. Myers.
- O. W. H. Osborne; Dr. John C. Otis; Edwin Overocker; George Overocker.
- P. Robert E. Page; George Patterson; George T. Pearce; Edward E. Perkins; Dr. Charles W. Pilgrim; Isaac Platt; William G. Prowse.

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- R. Harris S. Reynolds; Louis W. Reynolds; Paul I. Reynolds; Percy L. Reynolds; Ashley H. Richards; Frederick Rikel; James Rikel; Dr. Isaac Woodbridge Riley; Samuel I. Robinson.
- S.<sup>3</sup> Clarence Sague; Horace Sague; the Hon. John K. Sague; A. Allendorph Schoonmaker; Albert E. Schwartz; Charles Scofield; Sydney D. Shattuck; Harold Sherrill; Wilfred Sherrill; Edwin V. Sidell; Frederick H. Siegfried; Albert A. Simpson; Harry Sirrine; William Sirrine; James H. Slater; William H. Sloan; Harold Smith; Harry M. Smith; Ralph Smith; William De Garmo Smith; John Spross; Philip Spross; John Stratton; Charles W. Swift.
- T. Isaac Trolley.
- V. Edward W. Valentine; Frank Valentine; Theodore Van Kleeck; Reuben Van Vlack.
- W. Frank Wallhead; Harry Wallhead; Walter Wesley; William F. West; George Wilkinson, Jr.; Pierre G. Williams; William Wolff; Charles F. Wood; Henry Wood; Dr. Louis C. Wood; Walter Wrigley; William Wright.
- Y. Thomas C. Young.

Turning from the subject of organized work to a mental review of the events in the parish in the years between 1875 and 1910, it quickly becomes evident that there was but one event of any vital significance, but that that one was so important in its results that it can only be looked upon as a parting of the ways in the modern history of Christ Church.

Until the third church was built in 1888, the congregation had led a quiet, useful life, with a fair measure of material prosperity, the scale of their parochial living being well within their means. To erect a new church came to be necessary to some extent, and an undertaking advisable, inasmuch as the parish was capable of rising to some effort to accomplish it. A new building was

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desired by Dr. Ziegenfuss, the Bishop of the Diocese endorsed the proposition, the vestry favored it, and it was made practicable when Mr. Tower, a member of the vestry, told Dr. Ziegenfuss to proceed with the matter, and that, after the congregation had done what it could, he would make up the remainder of the money needed.

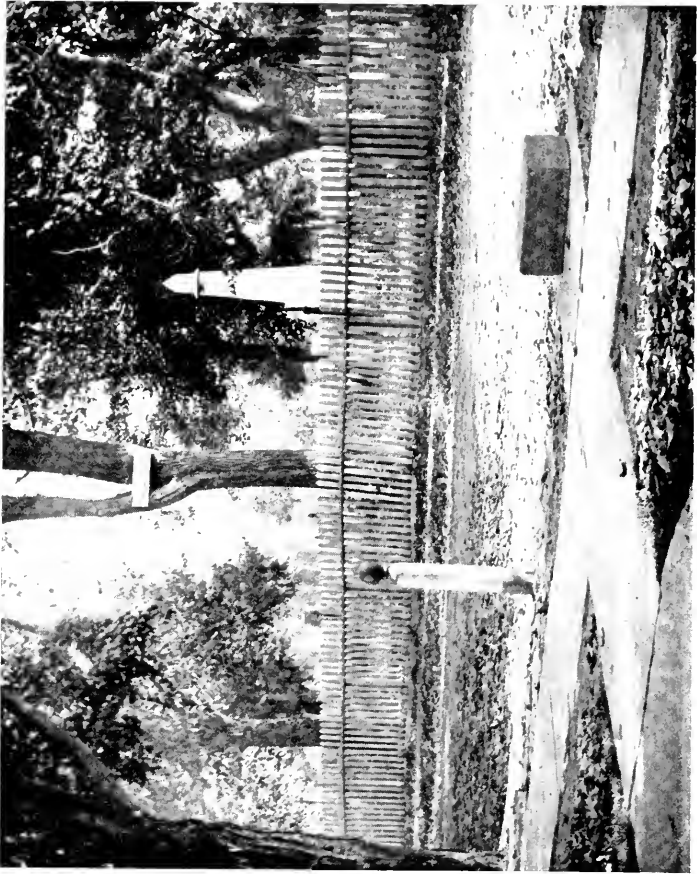
Mr. Albert Tower was a man of large wealth, the President of the Poughkeepsie Iron Company, who became a parishioner of Christ Church about 1875, his strong liking and friendship for Dr. Ziegenfuss drawing him into the congregation. In the community he was held in the greatest respect for the inherent worth of his character, which was marked by a high integrity and moral purpose, veiled by an unassuming modesty, while, in Christ Church, he was also regarded with gratitude and affection for his generosity and devotion to the parish.

It was Mr. Tower's full intention to make good any deficit arising from the building project, and, had he lived, no debt would have rested upon the parish, but his death occurred very suddenly, when certain expenditures had not been met, and the result was the placing of a large mortgage on the real estate held by the Corporation of Christ Church. The church itself had been built, Mr. Tower paying about half the cost of it, and he had also erected the tower as a special individual gift, but incidental expenses in finishing the building and laying out the grounds, and a balance due upon the parish house, were still unpaid. It was made even more difficult for the congregation to carry the mortgage by the fact that the current income was each year insufficient for the support of the new, and more expensive, property.

Possibly the architect, Mr. William Appleton Potter,











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and the vestry of that day builded better than they knew, and, in creating a church plant of the size they did, anticipated the requirements of a future now, almost, become the present. Certain it is, however, that, for a few years, the strain upon the people of Christ Church, bereft of the financial support upon which they had relied, staggering under the weight of a heavy mortgage, and, in this crisis, losing the Rector whom they loved and leaned upon, was so great, that their fate, as a parish, trembled in the balance. In 1899 a legacy of ten thousand dollars was received from the estate of Edgar Van Kleeck, which was applied to the principal of the mortgage, and reduced it from its original nineteen thousand to nine thousand dollars, and, between 1899 and 1910, the nine thousand has been lowered to five. No longer a serious financial burden, it is, however, still a bugbear, morally, to many of the older members of the congregation, familiar with the trials it engendered, and it will be accounted a day of joy and of thanksgiving when it is entirely wiped out.

The suggestion that a new church should be built was discussed in 1886, and formally decided upon by vote of the vestry on April 20th, 1887, the southwest corner of the English burying-ground being chosen as the site. The plans of William A. Potter, architect, were accepted in May, and in July a contract was made with George Mertz & Sons of Port Chester, N. Y., for the erection of the building. The accounts of Mr. George Cornwell, treasurer of the building fund, run from May 9th, 1887, to February 9th, 1889, and show that \$89,580.34 passed through his hands, of which amount \$45,000.00 was given by Mr. Albert Tower. The only other considerable gift from an individual was that of \$5,000.00 from

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**Mr. Henry M. Curtis.** The names of all those contributing to the building fund, directly through the treasurer of the same, are:

- A. John P. Adriance; Miss Alice P. Anthes.
- B. Mrs. Susan M. Ball; Fenno D. Ball; Mrs. James Lenox Banks; William Bartlett; Miss Caroline Barrett; Miss Louise Barrett; Michael T. Baumbusch; John H. Brinckehoff.
- C. Arnout Cannon; C. L. Cannon; Peter Cantlin; Jacob B. Carpenter; Leonard Carpenter; John Carty; Jane Carty; Dr. Walter R. Case; W. S. Chapman; John G. Collingwood; George Cornwell; Henry M. Curtis.
- D. William A. Davies; Le Grand Dodge; A. M. Doty; Augustus Doughty; Miss Josephine M. Doughty; J. De Puyster Douw; William T. Downes.
- E. Irving Elting.
- F. William R. Farrington; Mrs. James Fitchett; Mrs. Eliza D. Forman; Miss Grace Forman.
- G. William Gibson; Mrs. William M. Goodrich; Stephen G. Guernsey.
- H. Mrs. John H. Hackley; George W. Halliwell; John F. Halstead; Mrs. Adolphus Hamilton; Miss Edith Hamilton; Mrs. Henry Hampton; William Hare; Miss Susan Hatch; Miss Julia Hatch; Peter B. Hayt; Mrs. Smith Heroy; Theodore Hinkle; Miss Mary Emily Hinkle; James W. Hinkley; Mrs. Maud Van Buren Holmes.
- I. Henry Irving; James Irwin.
- J. Mrs. Margaret C. Jackson; Mrs. Ira W. Johnson.
- K. William Kaess; Mrs. Martha Kaye; Stephen Keller; Sophie Keller; Mrs. W. W. Kelley; Christian Kiefer; William R. Kimlin; Dr. John Kinkead; Mrs. John Kinkead.
- L. Charles Lake.
- M. Miss Elizabeth Marsh; Mrs. Peter McAvoy; Mrs. Anna B. McConaghy; Miss Emily H. McCoull; ( ? ) Meisenbacker; Miss Mary T. Merritt; Lucilius Moseley.
- N. Dorsey Neville; Mrs. Sophia P. Newcomb; Miss Louisa A. Nichols.

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- O. Mrs. J. D. Ostrander; Dr. John C. Otis.
- P. Henry W. Page; William Polk; Mrs. William Polk; Dr. James G. Porteous.
- R. Emily F. Raab; Charles P. Robinson; James Robson; Zebulon Rudd.
- S. Horace Sague; Mrs. Horace Sague; John K. Sague; Robert Sanford; Charles E. Schou; Miss Elizabeth Shepherd; Charles E. Shultz; Miss Amelia Shultz; Miss Lydia Shultz; James Shurter; Miss S. Shurter; Frances Shuster; James Sloan; William H. Sloan; John J. Sloan; Isaac Smith; P. Frost Spaulding; Mrs. Robert Stearns; George W. Storm; John Sutcliffe.
- T. Hudson Taylor; Mrs. Hudson Taylor; Robert E. Taylor; Benjamin R. Tenney; Mrs. John Thompson; Albert Tower; John Tweedy; Mrs. John Tweedy.
- V. George Valentine; Mrs. Mary Valentine; Mrs. Edgar M. Van Kleeck; Mrs. George M. Van Kleeck; Robert Van Kleeck; John H. Van Kleeck; Mrs. Susan B. Van Vliet; Miss Mary Vredenburg.
- W. Mrs. Ellen Whiten; Robert F. Wilkinson; James L. Williams; John Wirsch; Henry Wood; George Wood.
- Y. Mrs. Julia G. Yelverton; Henry L. Young.

Of the total disbursements by the building committee some of the principal items were:

Preparation of the site	\$ 764.16
Architect	3,745.00
Contractor	71,300.57
Steam heater	2,200.00
Temporary windows	774.73
Removing human remains from old churchyard	555.27

The property on Market street was sold<sup>1</sup> October 10th, 1888, for \$8,000.00 to Dutchess County, the money being applied to the building fund. A plot in the northern end of the Poughkeepsie Rural Cemetery was purchased, and the bodies in the old churchyard carefully removed

<sup>1</sup> Dutchess County Clerk's records, deeds, Liber 238, p. 356.

## *The Records of Christ Church*

thither, with their ancient headstones. Another plot in the Rural Cemetery, owned by the Church, was acquired in 1868,<sup>1</sup> after the vestry had prohibited interments in the poor lot in the English burying-ground, and, on this, the children of the Sunday School now place a cross of flowers at Easter.

The corner-stone of the new church was laid on September 25th, 1887, by the Rt. Rev. Henry C. Potter, in the presence of a concourse of several thousand people. A leaden box, deposited in the cavity of the stone, contained:

A Bible, Prayer Book and Hymnal; silver and copper coins, all dated 1887; the *Journal of the Convention of the Diocese of New York*, 1886; copy of invitation to the ceremony and of the order of service; leaflet, containing the revised services of the Episcopal Church; copy of the charter of 1773; copy of the historical address, read by the Rector on this occasion; list of parishioners, and of all who contributed to the building fund; photographs of the old church, and of proposed plans for the new; Church almanac for 1887; copies of all daily and weekly papers in the city, and of Church newspapers; names of the architect and builders of the church; ancient coins, presented by Mrs. Albert Tower and Mrs. Robert F. Cray.

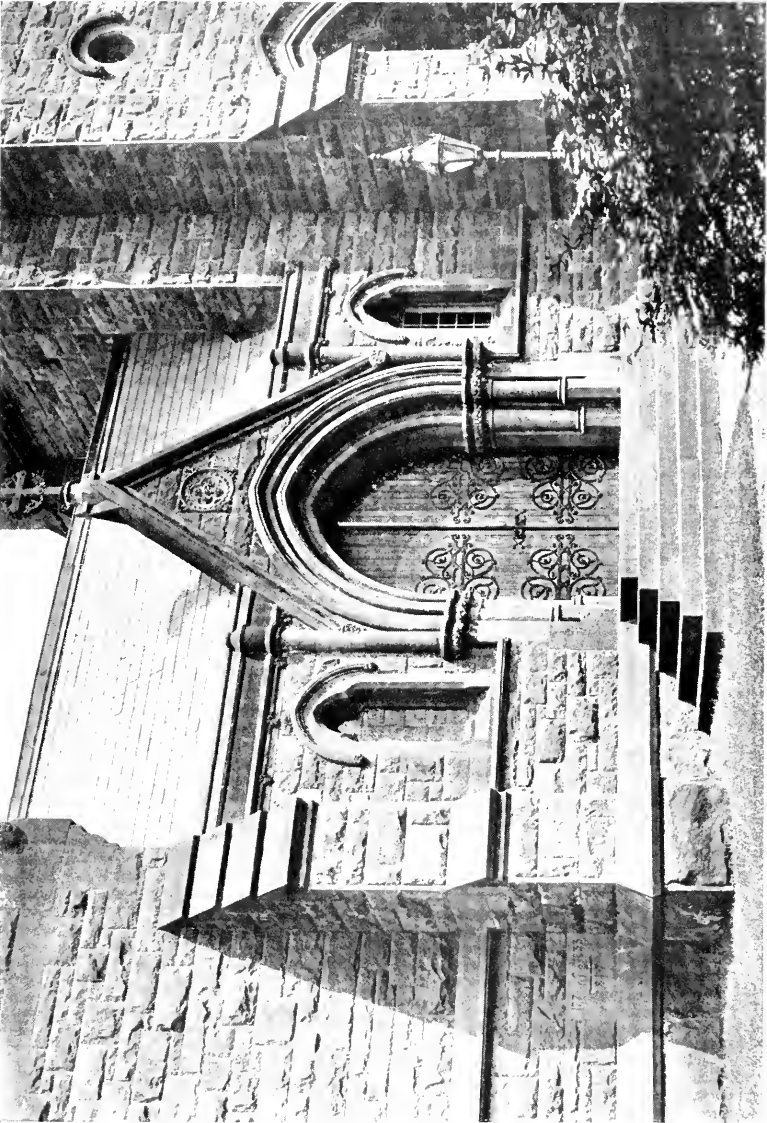
When the Market street church was razed, the corner-stone was found with some difficulty. Its entire preserved contents consisted of four coins, dated 1833, a Pine Tree shilling, dated 1652, and a silver plate, marked "Christ Church, Poughkeepsie, John Reed, Rector. Presented by Bowler & Ward 1833." In 1892 these were placed in a pocket above, and resting upon, the corner-stone of the present church.

On Sunday, May 6th, 1888, the last service was held in the old church, and, on Sunday, May 13th, the first

<sup>1</sup> *Ledger E*, p. 43.











## *The Records of Christ Church*

in the new. The former occasion was, of course, tinged with the sadness caused by the sundering of the associations of many years, but the latter pulsed with the hope and the largeness of spirit which Dr. Ziegenfuss had inspired by his attitude toward the new chapter in their life that his people were beginning. His breadth of sympathy and his conception of what this Church should mean to Poughkeepsie are illustrated in his sermon that opening day, in which he said:<sup>1</sup>

Yes, this is Christ Church; let us never forget that. Him, alone, do we acknowledge as our spiritual head and guide. When yonder Table is spread, a broad invitation is given that shuts out not one sincere follower of our common Master; it is the Lord's Supper. And let me here say, once for all, you come there not of sufferance, nor of grudging hospitality, but our hearts go out to meet yours and bid you welcome, be you Greek Churchman, Catholic, or Protestant,—of whatsoever affiliation you please.

God grant that, in this new temple, renewed life may be ours; that we may have a rich measure of the spirit of Christ; that, in kindness of disposition, in earnestness of purpose, in unreservedness of beneficence, and unfalteringly of faith unto the end, a vivid vision of the Divine One may ever be before our eyes, and that, humbly and prayerfully, we may daily endeavor ourselves to follow in the blessed footsteps of His most holy life.

The church was consecrated Tuesday, May 15th, 1888, by Bishop Potter, the event being marked by dignified ceremonial, and a congregation which filled the building. The procession entered in the order of the wardens and vestrymen; a full representation of the Denominational ministry of Poughkeepsie; candidates for Orders; Deacons, Priests, and Bishops. The sermon was by the Rt. Rev. John Scarborough, and the Holy Communion

1 *The Poughkeepsie Daily Eagle*, May 14th, 1888.

## *The Records of Christ Church*

was celebrated by Bishop Potter, assisted by Bishop Scarborough and the Rev. W. E. Snowden and the Rev. Henry L. Ziegenfuss.

For lack of a parish building, it was necessary that the luncheon for the guests, on the day of the consecration, should be served in the rooms of the Young Women's Christian Association. During the following year—1889—the present parish house was erected, at a cost of nearly fifteen thousand dollars.<sup>1</sup> Mr. Potter was again the architect, and Mertz & Son the contractors.

In the same year that the parish house was built, the tower was added to the church, given entirely by Mr. Albert Tower, at an expense of about thirty thousand dollars.<sup>2</sup> The vestry of the Church, in 1901, placed upon the tower a tablet, bearing an inscription that was written by Bishop Potter, and which reads:

To the Glory of God and in Memory of  
Albert Tower a Just Man and the  
Generous Benefactor of this Parish

With the opening of the new church, the music was made a special feature of its services. At the suggestion of the architect, a vested choir of men and boys<sup>3</sup> was established, which was organized and drilled by Mr. George W. Halliwell, the first choirmaster. The singing of the *Te Deum* and of the *Gloria Patri* had been introduced by the Rev. Homer Wheaton, and of the *Kyrie Eleison* by the Rev. Dr. Buel. Now, Dr. Ziegenfuss began the intoning of the *Tersanctus*, and the sound

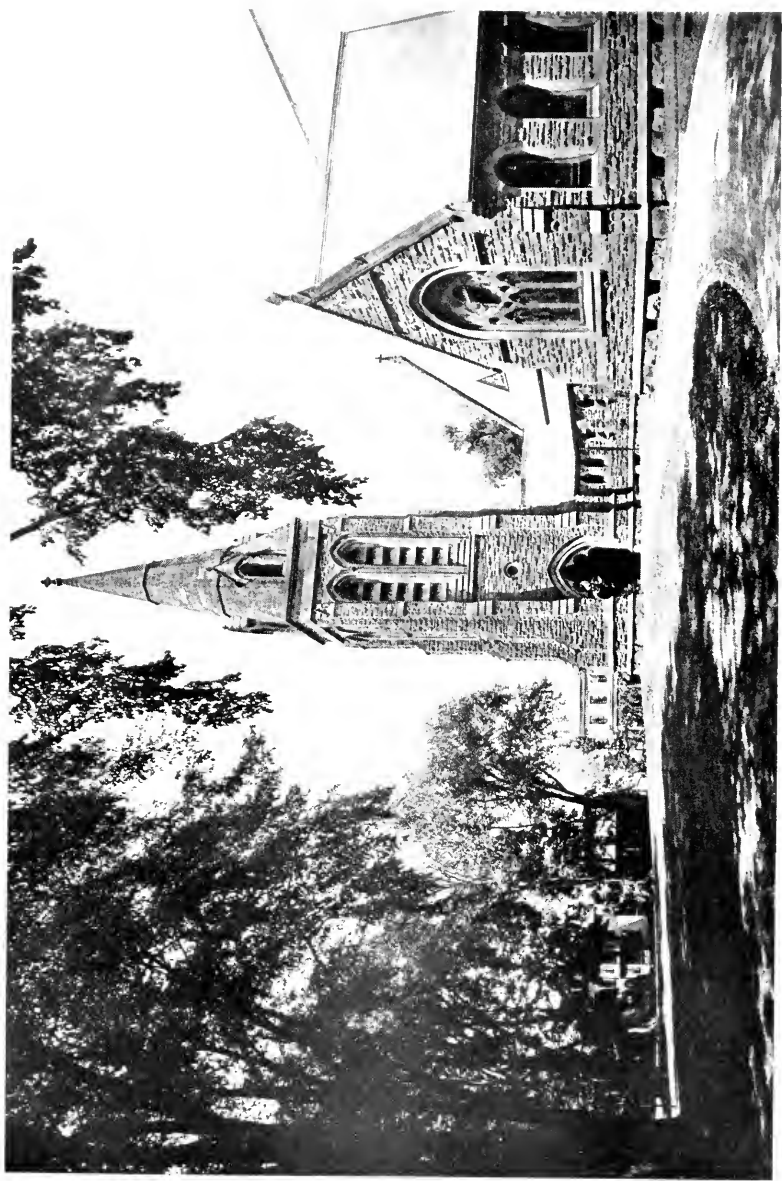
<sup>1</sup> Parochial Report, *Journal of the Convention of the Diocese of New York*, 1889.

<sup>2</sup> Parochial Report, *Journal of the Convention of the Diocese of New York*, 1889.

<sup>3</sup> Women were added to the vested choir in May, 1893, when Edward W. Valentine became choirmaster.



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 132. *Chlorophyll ayz* (Chl *ayz*





## *The Records of Christ Church*

of his rich, deep voice, as he rendered those solemn words, still rings in the ears of some who heard it, on whom it made an ineffaceable impression.

A new organ was installed within a few weeks after the church was opened, which was made by J. H. & C. S. Odell of New York, and which is considered an exceptionally satisfactory instrument; it is a three manual, of one thousand, eight hundred and eighty-eight pipes. The purchase price was \$6,000.00, less \$800.00 allowed for the old organ; about \$3,100.00 was paid toward it from the general treasury, and \$2,105.00 was contributed in individual subscriptions by:

- B. John Bayer.
- C. Dr. Walter R. Case; George Cornwell.
- D. Roland R. Dennis; Le Grand Dodge; Augustus Doughty;  
J. De Puyster Douw.
- F. A Fair, held by the Ladies' Aid Society.
- G. William Gibson.
- H. Mrs. Adolphus Hamilton; Miss Edith Hamilton; Mrs.  
Mary C. Hulme.
- K. Dr. John Kinkead.
- M. Edward T. Mason.
- N. Mrs. Cornelia M. Nelson.
- O. Dr. John C. Otis.
- P. Dr. Edward H. Parker.
- S.<sup>rs</sup> Horace Sague; P. Frost Spaulding.
- T. Mrs. Hudson Taylor; Mrs. Benjamin R. Tenney; Miss  
Elizabeth Thomas; Mrs. John Thompson; John J.  
Thompson; Joseph T. Tower.
- V. Robert Van Kleeck.
- W. James L. Williams; Mrs. Wiltsie.
- Y. Mrs. Julia Yelverton.

The Altar put in the church was considered a temporary one, only. The architect's plans called for a carved

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stone Altar and reredos, which were to be procured as soon as possible after the necessary building expenses had been met, and Dr. Ziegenfuss instructed the Ladies' Aid Society to select as simple and inexpensive a wooden Altar as they could, which would be suitable for the short time it was expected to be used; but, in the combination of adverse circumstances, which soon succeeded the erection of the church, the proper finishing of the sanctuary was lost sight of. After Dr. Ziegenfuss's death, the vestry approved a proposal to carry out the original plan as a memorial to him, but the confusion, into which the people had been thrown, retarded the progress of the movement. It is much to be hoped that chancel furnishings, adequate to the size and dignity of the building, and sacred to the memory of the Rector so much loved, may yet be realized.

When the congregation began its occupation of the beautiful church so joyfully, there was no thought that the stately services of the laying of the corner-stone, and of the consecration, would, in six years, be followed by impressive obsequies for the Rector of the parish. Dr. Ziegenfuss was elected Archdeacon of Dutchess in 1886, and the unwearied care he gave to the missionary work in the county was contemporaneous with his active labor in the building of the church, these both being supplemented by his anxieties when the mortgage was incurred. There can be no doubt that he was overtaxed by the demands upon him, and was rendered unable to withstand the strain of the illness which came to him, and from which he died on February 8th, 1894. But his place in the diocese, in the county, in the city and in the parish, and his hold upon the hearts of men, were attested by the number of those who came to the funeral service,











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held in the church on February 12th. A vast congregation, of every Church and no Church, filled even the aisles, and many were turned from the door; Roman Catholic Priests and Protestant Ministers of Poughkeepsie, and about forty clergy of the Archdeaconry and of the Diocese were present. Bishop Potter's address, the delivery of which was made faltering by his emotion, included these words:<sup>1</sup>

Coming here, under all the embarrassments of previous relationships, he (Dr. Ziegenfuss) steadily grew in his influence as a man, as a teacher and as a preacher of Jesus Christ. There is no relationship that binds one so closely as the relationship of a pastor to his people. This man was your minister; he went in and out of your homes, spoke words of life and hope to you, a true consoler in time of sorrow, a priest of immortal life.

This church, which has been his delight, will be his most appropriate monument. I shall always think of it, beautiful as it is, as peculiarly characteristic of him.

The recently created Church division, the arch-diaconate, which had been the subject of controversy, he did more than any other man to make successful and useful by his loving care for neighboring Churches. He took it out of the realm of controversy, and made it a vital work. When men came to us in derision and asked: "What is an Archdeacon?"—we had but to point to his work. His heart was like a great arch, sustaining and upholding the new office.

My lips are sealed as to my personal relations with him, but I must speak of his loyalty, his watchful care over the interests of the northern part of the diocese, always trying to save me care and work. He did what he could to bring men closer together. People, of whatever fellowship, found in him something to attract them. He believed that God has some common standing ground for all, that all men are brothers. Never ostentatious in his self-sacrifice, steadfast in his Christian discipleship, blessed be God for such a life! May He give you and me grace to reproduce it as we can!

<sup>1</sup> *The Poughkeepsie Daily Eagle*, February 13th, 1894.

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Dr. Ziegenfuss's death left the parish in the trough of the wave, and the Rectorship of it one fraught with the burden of many complications. To this difficult post was summoned the Rev. Samuel A. Weikert, and he brought to it earnestness of purpose, Christian good will, and faithful work, but his incumbency was comparatively short, being soon terminated by a call to St. Mark's Church, Paterson, New Jersey.

In the vacancy created by Mr. Weikert's resignation, the vestry applied to the Bishop of the Diocese for guidance, who responded by appointing his brother, the Rev. Dr. Eliphalet Nott Potter, as Minister in Charge of the parish.

Dr. Potter filled the position for nine months, and, after his death in 1901, the Bishop placed a tablet to his memory on the wall of the ambulatory in Christ Church. This choice of location was the occasion for a characteristic bon mot from the Bishop. "It is singularly appropriate," said he, "that a tablet should be placed to the memory of my brother, 'Liph, in that particular spot. You know his tenure of office was transitory, and the tablet should therefore be in the ambulatory."

Not long before the new Christ Church was built, great economic changes had begun in the United States, and, as time went on, these made themselves deeply felt in their effect upon the religious world. The appearance of factories in countless numbers, the rise of so-called swollen fortunes, the inpouring of armies of emigrants of all nationalities, the desertion of the country for the city, congested population in the larger centers, the invention of new facilities for communication, rapid transit, changed standards of living, increased scale of expenditure, and the spirit of materialism which spread abroad,











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all these contributing causes combined to present to the Christian Church a problem difficult of solution. How were men to be reached with the Gospel of Christ in this new dispensation?

One method developed was the institutional Church, and, scattered over the land, are many parishes which have done magnificent work by their guilds and clubs, trade schools, etc. It is beginning to be pointed out, however, that where the Church endeavors to reach the masses only by offering such inducements as do benevolent and benefit organizations, and neglects to emphasize her divine origin and spiritual mission, the masses may well say, 'why not one club as well as another?' Here and there, a voice is raised of late in warning, saying that sociology must not be substituted for religion, and that, only as the Church is true to her primary function of inspiring the souls of men, will her hold be lasting; that, as an institution, the Church cannot attempt to purify politics and eradicate social evils, but that, by regenerating the hearts and lives of her individual members, she may send forth men and women armed and equipped for the battle for righteousness, who yet renew their strength steadily through her sacraments and her worship.

Much is being said just now of a desire for Christian unity. Whether, or not, the day is still distant when many men of many minds shall agree as to doctrine, organization, and forms of worship, it is surely a truth that the social needs of the present offer to Christian people a limitless field in which to unite to do Christ's work in Christ's spirit. Were all who acknowledge His leadership to coöperate, fraternally, in philanthropy and social service, an essential unity would have been gained;

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its moral influence would be evident in reform legislation, in honesty in business and politics, in the protection of childhood and womanhood, in more hospitals and more playgrounds, and in organized charities, while non-Christians would see the divided body of the Church in a new and happier light.

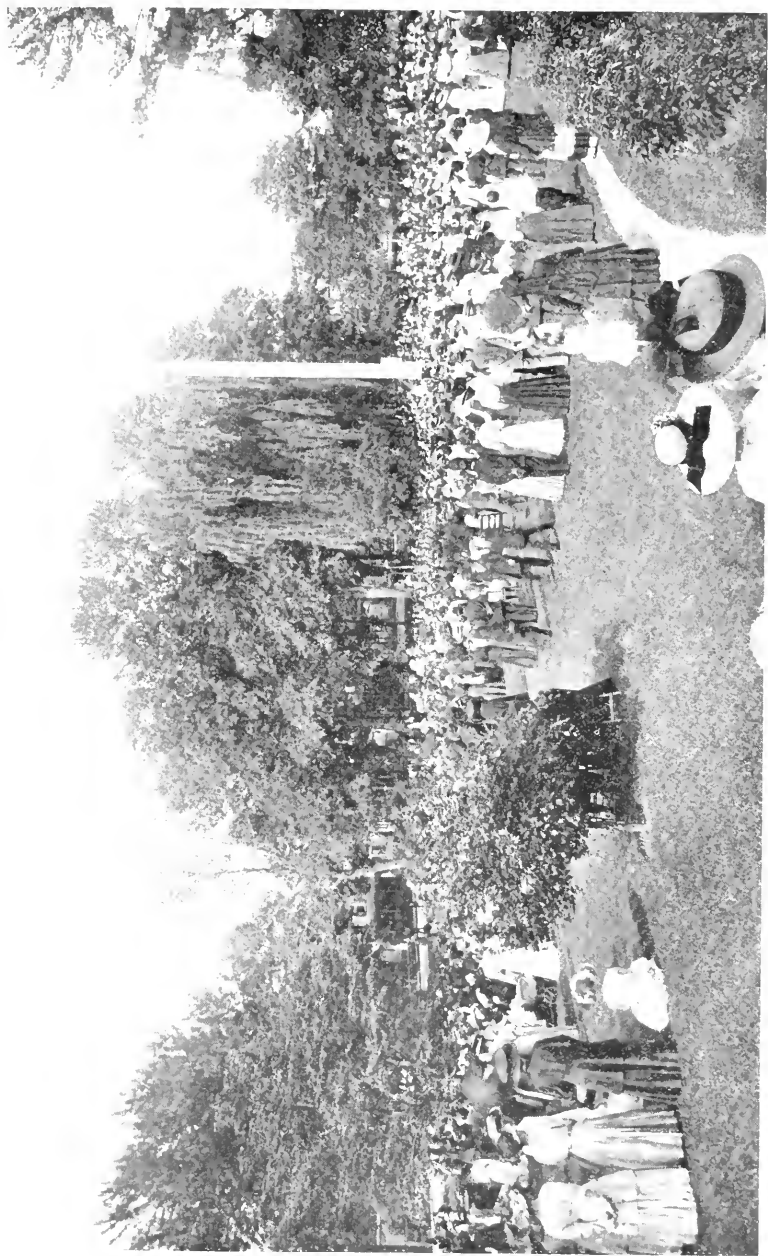
Under the pressure of these modern conditions, the Rev. Alexander G. Cummins, on December 2d, 1900, began his rectorate of Christ Church, and, because of all that he has done for the parish, and the much that he has accomplished, the vestry are marking his tenth anniversary with the publication of this volume. Ten years ago, when he was instituted, there were not only the extraneous social and economic circumstances crowding for consideration, but the immediate parochial situation was one that held its particular perplexities, and the first duty was to set our own house in order. With vigor and resolution the Rector assumed the task, and has exerted an energizing influence in the execution of it. He has assembled about him those who were specially qualified for special work, but it is through him that opportunity for specialized work has been afforded, and it is to him that a large part of the success of it is to be attributed. Dr. Cummins's ability to organize and systematize is shown in the state of the congregation, its guilds, and its business affairs, all machinery of the parish having been brought into smoothly running order.

The services of the Church, as conducted by Dr. Cummins, are dignified, orderly and rich, his own polished reading and the excellence of the choir raising them far above the ordinary level.

Prior to his rectorate, and in the period considered in this chapter, there were two special services which











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should be recorded, one on September 26th, 1881, when the three parishes of the city united in Christ Church in a memorial to President Garfield,<sup>1</sup> and the other on December 21st, 1891,<sup>2</sup> when the parish celebrated its one hundred and twenty-fifth anniversary. In the present administration a special service in memory of President McKinley was held on September 19th, 1901; one in hospitality to the Grand Army of the Republic took place on May 24th, 1908; and, on October 3d, 1909, the Hudson-Fulton anniversaries were suitably observed. Of special services, more closely related to the Church itself, Dr. Cummins has introduced several which have become annual customs,—the Harvest Home at Thanksgiving, Manger at Christmas, Palm in Holy Week and an out-of-door memorial in Ascension-Tide. In 1909 the custom of out-of-door popular services on Sunday afternoons in September was begun.

During Dr. Cummins's incumbency a great impetus has been given to the development of the music, credit for which is to be shared with him by the choirmaster, Edward W. Valentine, and by the organist, Harry S. Bock, who, as devoted communicants, have always had before them the ideal of a "service," not of a "performance." Of the regular choir, the Bishop of the Diocese, the Rt. Rev. David H. Greer, has twice said, in his visits to Christ Church, that it was, to him, more like his dearly loved choir of St. Bartholomew's, New York City, than any choir he heard as he went about the diocese; higher praise than which, Bishop Greer could not give.

From the time that a vested choir was formed, one of its best friends among the laity was the late Putnam

<sup>1</sup> *The Poughkeepsie Daily Eagle*, Sept. 27th, 1881.

<sup>2</sup> *The Poughkeepsie Daily Eagle*, for Dec. 22nd, 1891.

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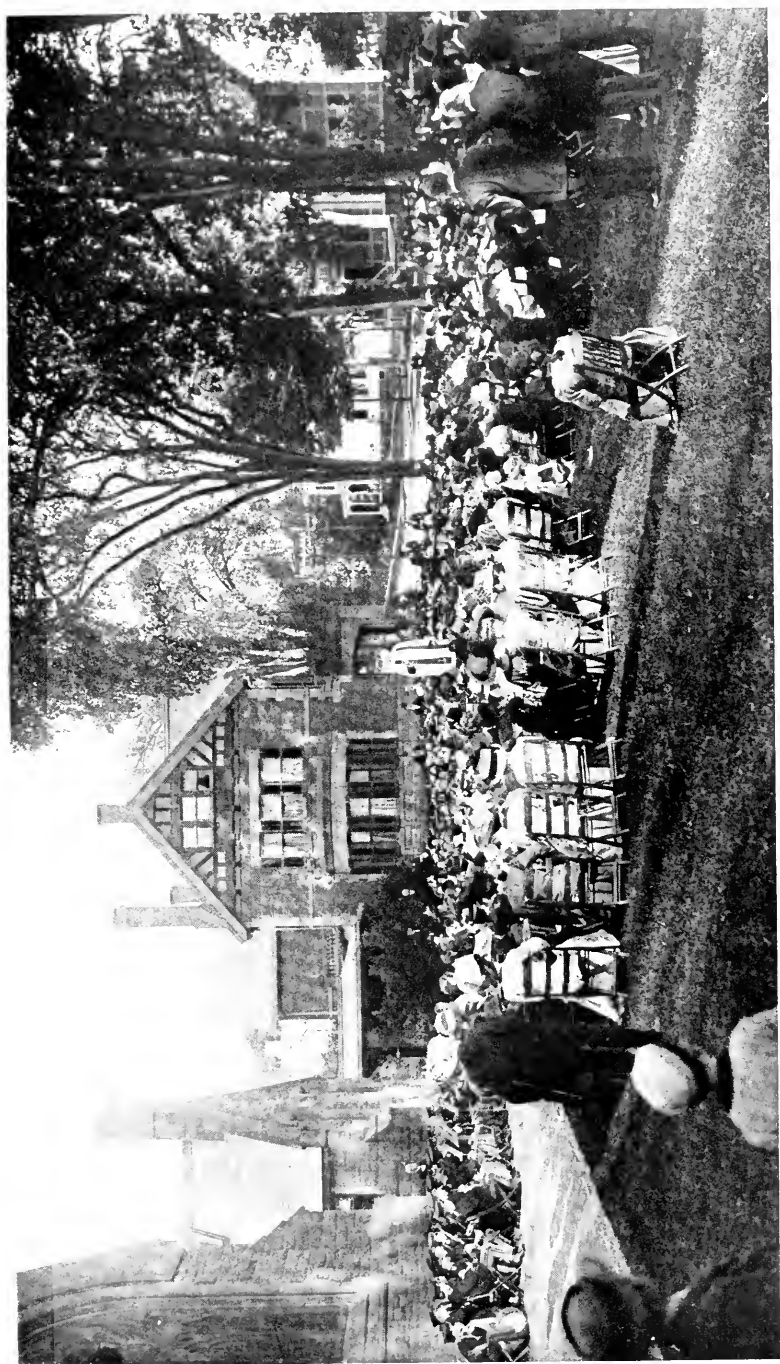
Frost Spaulding, who ever did all in his power to promote its efficiency, and provide for its support. Since his death, in 1908, his son, Mr. Arthur Frost Spaulding, has added to the endowment of the Church a music fund, known as the P. Frost Spaulding Memorial, as a peculiarly suitable tribute to his father. Mr. Spaulding was a layman of rare calibre, who loved the Church with both tenderness and strength; he considered it a privilege to minister to its needs, and was happy in serving it at every opportunity in a spirit of devotion to all for which it stands.

Beside the regular choir, a festival choir was organized in the autumn of 1901, its membership drawn from many of the choirs and the musical clubs of Poughkeepsie. The festival choir amounts, practically, to an oratorio society, by which two oratorios are given each year. Until 1909 its expenses were borne by the Church, from the general treasury, but the oratorios have now been placed upon a subscription basis.

Although they attract enormous congregations, the parish may be acquitted of all self-interest in promoting the oratorios, for analysis of confirmation classes and of pew rentals discloses that gains to the Church cannot be traced to musical services. Crowds of people pass in and out of the doors on these occasions, and many doubtless receive uplift and comfort from the artistic rendition of great compositions, but still, as of old, it is by pastoral visitation, consecrated lay work, the Prayer Book services, and the instruction in the Sunday School that candidates for confirmation are won. Dr. Cummins's ten confirmation classes have averaged in membership thirty-six candidates a year, three hundred and fifty-six persons having been confirmed from 1901 to 1910.



JOHN-OR-DOOR POLYMER SERVICE  
Selling, Cotton 44, 1920





## *The Records of Christ Church*

The Sunday School of Christ Church is today in excellent condition, numerically strong, and doing a far reaching practical work, not only among children whose families are identified with the parish, but for many whose parents have no religious affiliations at all. A paid staff of trained teachers is employed, and the school is graded in conformity to the public school system of the city; its growth is so rapid that it is hampered for lack of room, every available bit of space in the parish house and in the church overflowing with classes.

While through the Sunday School many children, and adults as well, are led to form an attachment to the Church, large numbers of people are also reached by a parish paper, Christ Church Chronicle, which was started by Dr. Cummins at the beginning of his rectorate, and is now in its eleventh volume. Beside providing a record of current parochial events, the paper is used as a medium for the discussion of the more important public matters that arise from time to time; it is aimed to edit it in a broad spirit, and to disseminate through it liberal teachings upon present day problems.

Under Dr. Cummins, and largely owing to his interest in it, the real property of the Corporation has been put into remarkable condition. The first important step toward this was the erection in 1903 of the Albert Tower, Jr., Memorial Rectory, given by A. Edward Tower. The architect, Charles A. Rich, designed a house with Tudor characteristics, which is in satisfying harmony with the architecture of the church. A large cast of a Madonna and Child, by Michael Angelo, over the mantel in the hall of the rectory, was presented by Mr. Rich, while another gift for the house was a maintenance fund of five hundred dollars, from Mrs. Martha Barnard Jones. At the same

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time that the rectory was built, the congregation connected it with the study and parish house by a cloister costing about twelve hundred dollars.<sup>1</sup>

The open square about the church has been beautified by the treatment of the trees, by many gifts of shrubs and plants, by new paths and drives, and by such constant care for its needs that it is now a spot of which the whole city may well feel proud.

In 1906 Mrs. Charles H. Buckingham completely renovated and restored the church and parish house, which had received no repairs since their erection, although in constant use for eighteen years. So extensive in detail was Mrs. Buckingham's benefaction, that it has been entered in full as a section of the Appendix to this volume. Her more than generous expenditure of money has been made unique by the addition of her personal service, and the property has been brought into such order by what she has done for it, that, upon its repair, sanitary condition and general equipment, no criticism could be passed.

Mrs. Buckingham's liberality has meant more to the parish than those things which meet the eye. It lifted from the congregation a material burden which had threatened to diminish its spiritual capacity, for it was property poor, and this handicap was dulling its perception of its obligations of another sort.

In the century of construction that began with Dr.

<sup>1</sup> The parish was without a rectory from 1880 to 1903. Dr. Ziegenfuss boarded at No. 61 Market street (next the church), at No. 58 Market (the former Ruggles-Hooker home), and at the Nelson House, and, in 1890, occupied No. 2 Eastman Terrace. Mr. Weikert lived in No. 299 Church street, No. 102 Academy and No. 50 Montgomery. Mr. Cummins rented, first, No. 21 Carroll street, and later boarded at the Morgan House.











## *The Records of Christ Church*

Reed's arrival in 1810, Christ Church has been sympathetically receptive of successive developments in theology and Churchmanship, in ritual and vestments, and in methods of work; the energy of its members planted St. Paul's Church and the Church of the Holy Comforter, Poughkeepsie; for forty years it conducted a free school; it shared in the foundation and support of a free hospital; and its parochial ministrations are hallowed by tender and gracious memories. The weak spot in its record is the limited assistance it has given to the cause of foreign missions, the original source of which defect has been described in preceding pages.<sup>1</sup>

Today, it finds itself in the midst of changes taking place at large and locally, and, alive to its duties and its privileges, is doing all that in it lies to adapt itself to its environment. The Rector and congregation are at one in the belief that this church building, which they have inherited from the last generation, should be occupied by them as a sacred trust for the people of Poughkeepsie. Qualified by its size, its beauty, its location and its surroundings for a wide ministry, they would make of it a Church home for the unchurched. With no intention of proselyting, they are yet striving to practice a Christian democracy, one evidence of which is the number of popular services provided each year, at which parochial lines are obliterated. To transcend sectarianism, to deliver a vital message, and to "act in the living Present," is the standard the parish has set for itself.

With enthusiasm renewed and strengthened, this Church is engaged in a growing work, but it still remains for provision to be made for her permanent usefulness. It is impossible for us, in 1910, to foretell what obstacles

<sup>1</sup> See above, pp. 137, 174, 179.

## *The Records of Christ Church*

might obstruct her progress fifty years hence; a half century may shift the center of the best residence section of the city, which the church now occupies; it will have altered the character of the population, if signs already visible fail not; it will undoubtedly produce social and economic features different from those of our own time. Only a sufficient endowment can assure to the parish an indefinite continuance of her activity.

In the hearts of those who love Christ Church, is the earnest wish that she may long be an instrument in God's hands for good; that from her sanctuary may radiate the spiritual influence of a faith which shall rest men's souls in Him; and that, in her works, she may be glorified by that righteousness which is synonymous with Life.

"Glory of warrior, glory of orator, glory of song,  
Paid with a voice flying by to be lost on an endless sea—  
Glory of Virtue, to fight, to struggle, to right the wrong—  
Nay, but she aim'd not at glory, no lover of glory she:  
Give her the glory of going on, and still to be."

BIOGRAPHIES  
OF  
THE RECTORS OF THE PARISH,  
ASSISTANTS, CURATES AND  
MINISTERS IN CHARGE.





## SAMUEL SEABURY, A.M.

MISSIONARY TO DUTCHESS COUNTY 1756-1764

FROM THE VENERABLE SOCIETY FOR THE PROPAGATION OF THE  
GOSPEL IN FOREIGN PARTS

An account of the life and labors of the Rev. Samuel Seabury, Missionary to Dutchess County, properly precedes the biographies of the Rectors of Christ Church.

He was born in 1706, at Groton (now Ledyard), Connecticut, and when fourteen years old entered Yale College. While he was still an undergraduate, much confusion and excitement was created in the college, and in the community at large, by President Cutler's announcement that he had renounced his former Puritan form of belief and become a convert to Episcopacy. To prevent the interruption to his studies which this great upheaval would have caused, young Seabury transferred himself from Yale to Harvard, where he was graduated in 1724, and whence he received his degree of A.M. three years later.

About 1727 he married Abigail Mumford of New London, and, for a time, before and after his marriage, officiated as a licensed preacher among the Connecticut Congregationalists. But, his wife being a relative of the noted Dr. McSparran of Narragansett, Rhode Island, Mr. Seabury's attention was again called to Church subjects, with the result that he determined to be Episcopally ordained.

In the spring of 1730 he went to England with letters of recommendation to the Society for the Propagation of the Gospel from the Rector of Christ Church, Boston, and from Dr. McSparran. He was made Deacon and Priest soon after his arrival, and returned at once after his ordination to Connecticut, reaching New London December 9th, and, shortly after, taking charge of St. James's Church of that place.

He was Rector of St. James's until December, 1742, when he accepted a call to St. George's, Hempstead, Long Island. From Hempstead he extended his ministry to Oyster Bay, Huntington, and the countryside adjacent, in itinerant form, and, from 1755 to 1762, made several journeys on horseback to Dutchess County. In 1756 the Society for the Propagation of the Gospel appointed him its Missionary to Dutchess County, and he held that office till his death in 1764.

## *The Records of Christ Church*

A description of Mr. Seabury's personal appearance was handed down by John Bedel, senior warden of St. George's, Hempstead (born 1771, died 1863), whose father (one of Mr. Seabury's parishioners) had given the same to him. Mr. Bedel said:—"My father described him to me, as, seated on a strong sorrel horse, he made his way to Oyster Bay and Huntington, with his saddle-bags strapped to his saddle. He was strongly built, but not tall, and he had a countenance which was intelligent and kindly, and showed decision and firmness. He wore a three cornered hat, and small clothes and top boots."

But, more illuminative of Mr. Seabury's personality than this, is a clause in the epitaph upon the stone at his grave in St. George's churchyard. After reciting certain biographical details, the inscription states that, "in gratitude to the memory of the best of husbands, His disconsolate widow, Elizabeth Seabury, Hath placed this stone." Many a man has been a success in his official career, who could not have been a comfortable household companion, and, to the reader one hundred and fifty years later, a very human quality is given the otherwise shadowy figure of this colonial clergyman, by the knowledge that he was not only an indefatigable worker and missionary, but a man, who, in his home relations, won the tenderest affection.

His widow, who thus bore testimony to his personal character, was his second wife. His first wife, Abigail Mumford (the mother of Samuel Seabury, 2d, who became the Bishop of Connecticut), died in 1731, and in 1733 he married Elizabeth Powell of Newport, Rhode Island, who survived him many years.

Mr. Seabury died in 1764 after a protracted illness, during which he went to England for treatment. The *New York Post Boy* referred to his death, saying, "Rev. Mr. Seabury died of a nervous disorder and an imposthume in his side, June 15, 1764, aged 58; a gentleman of amiable, exemplary character, greatly and generally beloved and lamented."

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## *The Records of Christ Church*

JOHN BEARDSLEY, A.M.

RECTOR OF CHRIST CHURCH, POUGHKEEPSIE  
AND OF TRINITY CHURCH, FISHKILL

DECEMBER 21ST, 1766,—JULY 13TH, 1776

John Beardsley was born April 23d, 1732, at Ripton (now Huntington), in Fairfield County, Connecticut, a few miles from Stratford. He was baptized in infancy by the Rev. Samuel Johnson, Rector of Christ Church, Stratford, who exerted a leading influence over him, as he grew older, in shaping his career.

He prepared for college, and entered Yale at first, but, after two years, withdrew to King's, New York, of which Dr. Johnson was President, and where he should have graduated with the class of 1761.

Having decided, however, to take Holy Orders, he did not wait for commencement, but in the spring of 1761, in company with Thomas Davies and Samuel Andrews, he sailed for England. An honorary B. A. was conferred upon him by the college, when his class graduated in his absence. He received his degree of Master of Arts from King's in 1768, after he had been some years in the ministry.

Meanwhile, in 1760, the people of Christ Church, Norwich, had, by subscription, raised the money for his journey to England, and made an agreement with him, that, upon his return, after having been ordained, he should become their minister. He had already "read prayers and sermons at Norwich and Groton," and was well known by the Rev. Mr. Punderson, Rector of Trinity Church, New Haven (who, some years before, had been Rector at Norwich and Groton), and who wrote to the Venerable Society for the Propagation of the Gospel, recommending Mr. Beardsley for the mission.

At Lambeth, on August 23d, 1761, the Archbishop of Canterbury, Dr. Thomas Secker, ordained Mr. Beardsley, Mr. Davies and Mr. Andrews to the Diaconate and, the following day, to the Priesthood. It is one of the coincidences, linking together men and events, that the descendants of the Rev. Thomas Davies should, in later years, have been such earnest workers in Mr. Beardsley's parish at Poughkeepsie.

Returning from England early in 1762, Mr. Beardsley entered upon his Connecticut charge. This consisted of Christ Church, Norwich, and St. James's, Poquetanuck village, in what is now the township of Ledyard, but was then in the township of Groton, a little south of Norwich. Here Mr. Beardsley spent about four years, removing in 1766 to Poughkeepsie, N. Y., where, for ten years, he ministered to Christ Church and to Trinity Church, Fishkill.

## *The Records of Christ Church*

His well known Tory sympathies, in the early days of the War of the Revolution, provoked an order from the Council of Safety of New York for his removal to New York City, then in the hands of the British, and, December 13th, 1777, this removal took place.

He became Chaplain of Beverly Robinson's "Loyal American Regiment," the muster rolls of which are in the possession of his great-great-grandson, the Rev. W. O. Raymond, LL.D., Rector of St. Mary's Church, St. John, New Brunswick. Dr. Raymond has much family information and manuscript data regarding Mr. Beardsley, and to him is due most cordial acknowledgment for valuable letters and for interest in this present work.

At the close of the Revolutionary War a great exodus of Loyalists took place to Canada. Five thousand of them, in the summer of 1783, were gathered on the bleak, bare rocks at the mouth of the St. John River, sheltered only by tents or the merest huts, on the spot where they were to build the city of St. John.

It is here, among these homeless ones, we next find John Beardsley resuming the work of the ministry. He was the first clergyman to officiate at St. John, and, in that first year of the exile, he frequently visited the settlers at Kingston also.

Late in 1784, he accepted the Rectorship of Christ Church, Maugerville, New Brunswick, in which he continued eighteen years. He was also Chaplain, 1793-1802, of the King's New Brunswick Regiment.

Although a man of fifty when this new chapter in his life opened, he threw himself with a fresh baptism of enthusiasm into the exigencies of the situation. He not only fulfilled his functions as a missionary, caring for the congregation under his immediate charge and making difficult journeys into the interior to preach and to baptize, but he worked laboriously as a frontiersman, helping the colony to establish living conditions for itself in its new abode.

Mr. Beardsley's distinctive personal traits are well illustrated in this period, as also in the years in which he was organizing the mission in Dutchess County, New York. Beyond all question, he was a man of great energy and industry, of persistency and of a spirit undaunted by obstacles. He was strong-willed and always determined to carry his own point,—sometimes without regard to the injustice this might work. It is a pity that his management of the business matters connected with the glebe and charter at Poughkeepsie was so lacking in clearness and accuracy as to have created a cloud of uncertainty which it is now impossible entirely to dispel.

The force and intensity of his personality must have found agreeable expression in the main, for, while he was resident at Poughkeepsie, it is

## *The Records of Christ Church*

evident that his personal popularity and influence extended quite widely in the community, beyond the limits of his own congregation. He was a prominent and active Free Mason, organizing the first Masonic Lodge in New Brunswick, of which he became Worthy Master, and having been Junior Grand Warden of the Grand Lodge of New York.

September 8th, 1798, Mr. Beardsley wrote from Maugerville to John Davis at Poughkeepsie,—“As my Children are desirous to have my old picture I must request you to Send it with ye maps, if they can be conveniently put up in a box together.” Nothing is known in New Brunswick of this, or any other, likeness of Mr. Beardsley, diligent enquiry for one having been made among his descendants.

Of Mr. Beardsley in his private life, his descendant, Dr. Raymond, has said that he was “evidently a firm believer in the fact that ‘It is not good for man to be alone;’” he is known to have married four times, and there is ground for thinking there was a fifth venture, though date and place of ceremony are wanting.

His first wife, Sylvia, was a daughter of the Rev. Ebenezer Punderson, his predecessor at Norwich and Groton. She died soon after they settled at Poughkeepsie. He then married (at a date prior to February 12th, 1775, when the parish register of Christ Church mentions “Gertrude Beardsley” as sponsor at a baptism) Gertrude, daughter of Bartholomew Crannell of Poughkeepsie. Whether she lived to accompany him and her father to Canada in 1783, is not known; but, February 6th, 1786, John Beardsley and “*wife, Anna*,” conveyed land at St. John, as shown by a deed on file. June 11th, 1800, at Gagetown, New Brunswick, Mr. Beardsley married for his fourth wife, Mary Quain, a widow.

The later years of his life, after giving up his Church at Maugerville in 1802, he spent at Kingston, New Brunswick, being granted a pension by the British Government.

In 1805, he made the then fatiguing journey from Kingston to Poughkeepsie, although seventy-three years old; and, at Poughkeepsie, he conducted his own negotiations with the vestry for the settlement of his claim to a title to part of the original glebe.

Mr. Beardsley died on the anniversary of his birthday, April 23d, in 1809, aged seventy-seven years. His body was interred beneath the chancel of Trinity Church, Kingston.

Two sons survived him. The elder, John Davis Beardsley, born at Poughkeepsie, February 4th, 1771 (the child of his first wife, and the namesake of a member of the vestry of Christ Church), died at Wood-

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stock, New Brunswick, in 1852, leaving many descendants living in the valley of the St. John River.

His younger son, Bartholomew Crannell Beardsley, was born at Poughkeepsie, October 21st, 1775, and named for his maternal grandfather. Bartholomew Crannell Beardsley was a distinguished Canadian lawyer, and a member of several Provincial Assemblies; he died in 1855, and, like his brother, has, today, numerous descendants in New Brunswick, of well-known position.

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HENRY VAN DYCK, A.M., D.D.

RECTOR OF CHRIST CHURCH, POUGHKEEPSIE  
AND OF TRINITY CHURCH, FISHKILL

MAY 27TH, 1787,—APRIL 10TH, 1791

On the 3d of August, 1785, the first ordination by a Bishop within the limits of the United States was held at Middletown, Connecticut.

The Right Reverend Samuel Seabury, first Bishop of Connecticut, had, in June preceding, returned to America from Scotland, after having been consecrated at Aberdeen by Scotch nonjuring Bishops, on November 14th, 1784.

Four candidates for Holy Orders presented themselves before Bishop Seabury at Middletown. One of these (he whose name stands first on the list) became, soon after, Rector of Christ Church, Poughkeepsie.

Henry Van Dyck was born in 1744 in New York City. After graduating from King's College in the class of 1761, he studied law, and in 1764 received his Master's degree from his Alma Mater.

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In establishing himself in the practice of his profession he removed to Stratford, Connecticut, where, August 9th, 1767, he married Huldah Lewis. A month after their marriage he and his wife became communicants in Christ Church, Stratford, whose Rector, the Rev. Dr. Samuel Johnson, had been President of King's College when Mr. Van Dyck was a student there.

Until about the time of the outbreak of the Revolutionary War, Mr. Van Dyck continued his practice of law, although not with financial success. His interest in the Church increasing, he began to serve as a lay reader, being mentioned in that capacity at Milford in 1776. During the war his residence and occupation are somewhat uncertain, but, in 1784, the year after peace was declared, he visited Poughkeepsie, held service in Christ Church, and entered into negotiations with the vestry regarding the Rectorship of the parish.

Having been ordained Deacon by Bishop Seabury, at Middletown, August 3d, 1785, and, on September 16th following, having been admitted to Priest's Orders also, he was about to enter upon the charge of the Poughkeepsie and Fishkill congregations, when difficulty arose over the so-called Trespass Act of New York State. Mr. Van Dyck was in debt to a man named Arden of New York City, who pressed his claim and invoked the above law in his behalf. By means of this, should Mr. Van Dyck become a resident within the state, Arden could cause his arrest and imprisonment. A tedious delay followed, which ultimately was terminated when the New York laws were amended; under which change in the code, and through the good offices of the vestry of Christ Church and of the Hon. Egbert Benson (former Attorney-General), a settlement was effected with the creditor.

This delay lasted, however, from the summer of 1785 to the spring of 1787, in which interval Mr. Van Dyck accepted the care of the Churches in Milford and West Haven, Connecticut, and was in residence at Milford from May, 1786. At the end of a year in this charge, he came to Poughkeepsie and took up the joint Rectorship of Christ Church and of Trinity, Fishkill, on Whitsunday (May 27th), 1787. The call extended to him provided that he should divide his labors equally between the two parishes.

He remained at Poughkeepsie until April 10th, 1791, when he preached his farewell sermon before removing to Perth Amboy, New Jersey. There he succeeded the Rev. George H. Spierin as Rector of St. Peter's, at the same time having Christ Church, New Brunswick, in his care.

The year of this settlement, 1791, he was made a Trustee of Queen's (now Rutgers) College, New Brunswick, continuing on the Board until

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his death. Queen's conferred upon him in 1792 the degree of Doctor of Divinity.

In July, 1793, he accepted the Rectorship of St. Mary's Church, Burlington, but in 1797 went to St. James's Church, Newtown, Long Island.

While he was in Burlington the death of his mother, who had long made her home with him, occurred, and, also, in that short period, he lost two daughters.

His Rectorship at Newtown was his last; he held it for five years, having no settled parish from 1802 until his death in 1804.

The *New York Evening Post* of September 17th, 1804, published the following obituary of Dr. Van Dyck:

Died, early this morning, the Rev. Henry Van Dyck, aged sixty, one of the clergy of the Protestant Episcopal Church, and formerly rector of St. James' Church, Newtown.

He was possessed of an affectionate heart and excellent understanding. He discharged with zeal, fidelity and ability, the duties of his calling. In private life he was esteemed by all to whom he was known.

Funeral this afternoon at five o'clock from his house, No. 4 Cedar street, New York, where his friends and acquaintances are invited to attend.

The parochial manuscripts of Christ Church show that Dr. Van Dyck was a man of education and ability. His handwriting is excellent, and he expressed himself with ease. In temperament, these same manuscripts would indicate him to have been a man of positive make-up, warm hearted and kind, but also warm tempered. In contact with men in the vestry, possessed of similar characteristics, there were occasional conflagrations, which, however, burned out as quickly as they ignited. The poverty of the times was always the root cause of difficulty for both.

A pen-picture of Dr. Van Dyck is afforded by a reference to him made by John Davis, a chance traveller through Newtown, who published an account of his journeyings:

I was fortunate enough to procure lodgings at Newtown under the roof of the Episcopal minister, Mr. Vandyke. The parsonage house was not unpleasantly situated. The porch was shaded by a couple of huge locust trees and accommodated with a long bench. Here I often sat with my host, who always wore



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the cassock. Mr. Vandyke was at least sixty; yet if a colt, a pig, or any other quadruped, entered his paddock, he sprang from his seat with more than youthful agility and vociferously chased the intruder from his domain. I could not but smile to behold the parson running after a pig and mingling his cries with those of the animal.

If "the parson" wore his cassock when making these forays, the mental picture of him thus presented will draw a smile from others beside John Davis.

Two children of Dr. Van Dyck survived him, a daughter, who died unmarried, and a son, Richard Van Dyck, who died in 1856, leaving a large family.

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### GEORGE HARTWELL SPIEREN, A.M.

RECTOR OF CHRIST CHURCH, POUGHKEEPSIE  
AND OF TRINITY CHURCH, FISHKILL

NOVEMBER 13TH, 1792,—DECEMBER 9TH, 1795

Mr. Spieren's ecclesiastical biography begins at Perth Amboy, New Jersey, where, in June, 1788, while he was serving as lay reader and also teaching school, St. Peter's Church called him to be its Rector so soon as he should have received Holy Orders.

Accordingly, on the 9th of July, 1788, he was ordained Deacon by Bishop Provoost of New York, in St. Peter's Church, Perth Amboy, this being the first ordination in the Protestant Episcopal Church to take place in New Jersey. His admission to the Priesthood followed, on July 18th, in St. Paul's Chapel, New York City.

He held the Rectorship of St. Peter's, Perth Amboy, from 1788 to 1790, accepting in the latter year the united parishes of St. George's, Newburgh, and St. Andrew's, Walden, N. Y. During this incumbency, he founded and conducted the Newburgh Academy.

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From Newburgh he came to Poughkeepsie, assuming charge of Christ Church as Rector on November 13th, 1792. He probably officiated on the first two Sundays in November, for, on October 31st, the vestry voted to ask him to give notice to the congregation on the two succeeding Sundays that, on the second Tuesday in November, the pews would be sold at auction for a year. This sale was held at the church, and, immediately after it, the "Vestry adjourned from the church to the house of Thomas Poole, where they met the Rev. George H. Spierin, who was introduced by the Wardens to Vestry, and Inducted as Rector of this Church & took his seat accordingly." "A paper was read by Mr. Emott, containing the Terms of Mr. Spierin's Settlement, which was agreed upon." The agreement provided that Mr. Spierin should officiate in Christ Church two Sundays out of every three, and that he was to receive a salary of £80 a year, plus "the farther sum of £20 a year, provided payments by individuals to the Corporation for the support of the Rev. George H. Spierin amount to £100 a year."

Just at this time, the Corporation had sold the glebe to John and Andrew Dunn, so there was no house to offer Mr. Spierin, and this want of a parsonage ultimately led to his resignation. It is not known where he lived while in Poughkeepsie, nor do the records of Christ Church show what agreement was entered into between him and Trinity Church, Fishkill, where he gave one third of his time.

While at Newburgh, and while at Poughkeepsie, Mr. Spierin was a regular attendant at the sessions of the Diocesan Convention, and in October, 1792, received the thanks of that body for his sermon preached before it. In 1794 he was elected to the standing committee of the diocese, and in 1795 was chosen a delegate to the General Convention of the Church.

Mr. Spierin is but few times referred to in the records of Christ Church, and what part he may have borne in the conduct of parochial affairs is not indicated. A letter of November 13th, 1794, from him to the vestry is preserved, the handwriting of which is peculiarly uniform, clear and fine, while the tone of the communication suggests a man of modest, conciliating disposition, who was bearing with patience circumstances undeniably trying. This letter is the only hint of Mr. Spierin's personality. He said:

Gentl<sup>y</sup>

When I had the honor of being called in the char'a of pastor to reside amongst you, that friendship, which seemed to cement us, was the only voucher I had required to strengthen any contract; being determined, as I still am, when that ceased, not

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(to) render either you or myself unhappy, or to bring a reflection on that cause the advancement of which is my most earnest pursuit. That friendship, I trust, still continues inviolate. On my part I pledge myself never to willingly or knowingly forfeit her smiles.

I expected that the summer after my arrival here I w'd have a house built for me or the rent of one paid for; the third winter is at hand and no such provision made. The pittance I have had from the Church, a pittance unparalleled anywhere, w'd be no mighty allowance in these exorbitant times for House-rent and firewood. The Academy, upon the arrangement likely to take place, deranges my expectations. The times are hard, the labor great.

These circumstances, duly considered, will, I hope, prove a suffic't Apology for my requesting to know if my house-rent in future will be paid? If the subscription paper will be handed about to those Gent'n who wish to subscribe?

The omission of this last bore the resemblance of a disapprobation, or dislike, to me, as it w'd be advancing me with't much trouble or expence to you. If this should be the case, I'll be thankful to be made acquainted with it, that I may save myself and you from many a wound, ever attendant on such a Sit'n, by a conduct that w'd finally terminate it.

I could wish, as I intend to extricate myself from difficulties as soon as possible, that you w'd endeavor to clear off whats past, that I may arrange my little affairs in future to more advantage.

I am Gent'n with Sentiments of affect'n & Esteem

Your very H'ble & ob't Serv't

Geo. H. Spierin.

The reply of the vestry informed him of active measures taken to obtain subscriptions, and of their "wish to express our best wishes for your welfare, & nothing but our inability prevents us from anticipating your most ardent wishes. You will do us injustice if you suppose our friendship less ardent than yours; may you long continue an eminent pastor in the Church is the sincere wish of your affect. Bretheren."

But circumstances were too strongly against the prosperity of the parish at this time, for Mr. Spierin's fortunes to be much bettered, and, on December 9th, 1795, he "informed Vestry of his intention in Quitting this place in a few days to go to Virginia."

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In 1796 he represented St. Asaph's parish, Caroline County, in the Convention of the Diocese of Virginia, and also presided over an academy in the neighborhood, but remained little more than a year, as, on January 6th, 1798, he was elected Rector of Prince George's parish, Winyaw, South Carolina. There, too, he superintended a seminary. In 1802 he resigned this charge to accept that of Grace Church, Sullivan's Island, Charleston Harbor. He died at Sullivan's Island, September 12th, 1804, of yellow fever, after four days' illness, and was buried in the cemetery of St. Philip's Church, Charleston.

Dr. Frederick Dalcho, a resident of Charleston 1799-1836, and Assistant Minister in St. Michael's Church, there, for many years, published in 1820 a *History of the Protestant Episcopal Church in South Carolina*. He said: "Mr. Spierin was descended from a respectable family in Ireland, and was a graduate of Trinity College, Dublin. He left his native country in 1787, and arrived in New York early in November."

As Dr. Dalcho had every opportunity of knowing Mr. Spierin personally, this statement, though otherwise unsupported, is worthy of acceptance. Dr. Dalcho adds that grief for the death, in 1802, of a son of much promise, so undermined Mr. Spierin's health, that he fell an easy victim to an attack of yellow fever.

It does not appear whether Mr. Spierin left descendants. The name is not known in Charleston at the present time.

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JOHN JOHNSON SAYRS, A.M.

RECTOR OF CHRIST CHURCH, POUGHKEEPSIE  
AND OF TRINITY CHURCH, FISHKILL

DECEMBER 25TH, 1795,—FEBRUARY 14TH, 1798

John Johnson Sayrs was born in Newark, New Jersey, in 1774, and was educated at Princeton. He graduated with the class of 1792, and received his Master's degree in 1795.

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December 25th, 1795, he succeeded Mr. Spierin in the Rectorship of Christ Church, the vestry entering into an engagement with "the Rev. Mr. John J. Sayrs," to officiate three Sundays out of every four until December 25th, 1796, for which services he was to receive £120.0.0.

The fact that Mr. Sayrs entered into this engagement at the time that he did is of some importance in connection with the confusion which exists regarding the date of his ordination.

A *List of Persons admitted to Orders from 1785*, published many years ago by Bishop Burgess, states that John Johnson Sayrs was "ordained" in 1801 by Bishop Clagett of Maryland. Sprague's *Annals of the American Pulpit (Episcopal)*, p. 407, says Mr. Sayrs was ordained "Deacon and Priest" by Bishop Clagett. If these authorities are correct, then, while in Poughkeepsie, Mr. Sayrs was a lay reader only.

However, Dr. Ethan Allen's *Clergy in Maryland of the Protestant Episcopal Church since 1783*, published in 1860, says Mr. Sayrs was "ordained" by Bishop White of Pennsylvania in 1792, and this suggests, as a solution of the difficulty, that, in 1792, young Sayrs of Princeton was made Deacon by Bishop White, in which capacity he ministered to the congregations at Poughkeepsie and Fishkill, later, upon his removal to Maryland, receiving Priest's Orders from Bishop Clagett in 1801. Bishop White's original ordination records would probably settle this uncertainty, but search has failed to discover them.

When John J. Sayrs came to Poughkeepsie, he was a youth of twenty-one. Richard Davis and William Emott were the wardens of the parish, middle-aged men of positive character, who had long held the reins of parochial affairs. The vestry was made up of other men of the same sort, and it is small wonder that we have no knowledge of the young incumbent, personally, from contemporary references. The vestry records show the ordering of all material concerns by that body without consultation with him. He left behind him a manuscript record of baptisms, marriages and burials, at which he officiated while here, judging from which he would seem to have been active in his pastoral capacity.

At the expiration of his first year in Poughkeepsie, the standing committee of the vestry resolved unanimously that, in their opinion, "the Rev. John J. Sayrs has conducted with propriety in his vocation in this Church, and that we are desirous of entering into farther engagements with him as a Clergyman." February 14th, 1797, the vestry voted to "pay to the Rev'd John J. Sayrs £140 salary for one year's service as Rector in this Church for the ensuing year, provided he will accept the same for three-fourths of his time," which offer Mr. Sayrs did accept.

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December 7th, 1797, "the Reverend Mr. Sayrs our present Rector signified to the Vestry his intention to decline a Call in the Church the ensuing year." From Poughkeepsie, in 1798, Mr. Sayrs went south, being called to the Rectorship of Durham Parish, Charles County, Maryland, on January 14th, 1799. Here he remained about four years, when, his health failing somewhat, he gave up his parish, and removed to Georgetown, in the District of Columbia. He had married, while in Durham Parish, Miss Sophia Sprake, and, at first, after going to Georgetown, supported his family by teaching. Then, by his preaching and influence, he was the means of founding and organizing St. John's parish, Georgetown, becoming Rector of the same, and also, in 1806 and 1807, Chaplain of the United States Senate.

Mr. Sayrs died January 6th, 1809, in his thirty-fifth year, leaving a widow and two sons. One son died unmarried; the other, John Johnson Sayrs, Jr., has descendants now living in Virginia.

At the time of Mr. Sayrs's death he was Rector of St. John's, Georgetown. His body was buried beneath the chancel of that church, and Francis Scott Key, one of his vestry, wrote the following lines which mark his resting-place:

John J. Sayrs  
huj: Eclae.  
Rector pri:  
hic  
quo servus Christi  
fideliter Ministravit,  
Sep: jac:  
ob. 6 Jan. A.D. MDCCCIX  
AE XXXV

Here once stood forth a man, who from the world,  
Though bright its aspect to his youthful eye,  
Turned with affection ardent to his God,  
And lived and died an humble minister  
Of His benignant purposes to man.  
Here lies he now—yet grieve not thou for him,  
Reader, he trusted in that love where none  
Have ever vainly trusted. Rather let  
His marble speak to thee: and shouldst thou feel  
The rising of a new and solemn thought  
Waked by this sacred place, and sad memorial,  
O listen to its impulse—'tis Divine  
And it shall guide thee to a life of joy,  
A death of hope, and endless bliss hereafter.

# *The Records of Christ Church*

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## PHILANDER CHASE, D.D.

RECTOR OF CHRIST CHURCH, POUGHKEEPSIE  
AND OF TRINITY CHURCH, FISHKILL

NOVEMBER 27TH, 1799,—DECEMBER —, 1805

Philander Chase, who served Christ Church as its fifth Rector, is conspicuous in the history of the Church in the United States.

Down that perspective his figure looms, gigantic, masterful, romantic. Large in body, in character, in deed, dominant of will and suggestive of the elder days of daring and adventure, the man himself stands out above the facts of his career.

Briefly recounted, those life facts are these. Born at Cornish, New Hampshire, December 14th, 1775, he graduated at Dartmouth College in 1795. A year as a teacher in the Albany Academy, during which he was under the friendly care and clerical instruction of the Rev. Mr. Ellison, Rector of St. Peter's, Albany, led to his ordination to the Diaconate on June 10th, 1798, by Bishop Provoost in New York City.

He began his work in the Church at once, in what were then outlying portions of the Diocese of New York, travelling from place to place as a missionary, and founding parishes. At Utica, at Auburn, at Canandaigua and other places, his labor bore fruit in organized congregations.

Being called as Rector to the joint parishes at Poughkeepsie and Fishkill, he accepted the charge, and, after receiving Priest's Orders from Bishop Provoost in New York on November 10th, assumed this cure on November 27th, 1799.

He left Poughkeepsie in October, 1805, and went to New Orleans, where he organized the parish of Christ Church, and held the Rectorship thereof until 1811. Returning north, in order that his children might be educated in New England, he was Rector of Christ Church, Hartford, 1811-1817.

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In 1817 he went to Ohio, where the Episcopal Church was unknown, and where the conditions were still those of the frontier. February 11th, 1819, he was consecrated Bishop of the Diocese of Ohio, which he had newly-created. He resigned this Bishopric in 1831, pushed west still farther, and, in 1835, was made Bishop of Illinois. He was the Presiding Bishop of the Church from 1843 until his death, September 20th, 1852. In 1822 Columbia conferred upon him the degree of D.D.

The moving impulse of Bishop Chase's life and character was the missionary spirit which flamed within him. And this missionary zeal seemed ever to be demanding fresh fields and wider opportunities for its energies. He was restless under settled conditions, and wished always to be breaking new ground. In going to New Orleans, his task was the organization of a parish where none had been before. He chafed under the calm of parochial life in Hartford, and from thence fared forth to plant the Church in Ohio. There he organized parishes (assuming, himself, the Rectorship of three and the charge of an academy), travelled here and there in the sparsely settled country, lived in most primitive quarters, performed all manner of manual labor, and endured all varieties of hardship and privation.

Bishop Burgess of Maine wrote<sup>1</sup> of him, shortly after his death:—"There was in Bishop Chase an element of what may be termed romance. He was struck with the striking, the touching, the morally picturesque view of a transaction. \* \* \* He appeared to love those duties which involved some adventure and exposure, some appeal to the imagination, and some requisition upon both muscular and mental energies."

Soon after he became Bishop of Ohio he went to England (in the face of much disapproval of his act) to solicit funds to found and endow a college and theological seminary. He returned with thirty thousand dollars, and Kenyon College and Gambier Seminary are the result.

In 1831 a difference arose between him and some of his clergy regarding the extent of his power of jurisdiction over the college and its faculty, and he resigned, both as President of Kenyon and as Bishop of Ohio. This was wholly characteristic. Bishop Burgess said<sup>1</sup> further of him: "It was given him to lead; and he was impatient when men were slow to follow. He identified himself with his work, and, if he were thwarted or contradicted, it was not always easy for him to feel that it could have been in Christian sincerity. Few men were readier to forgive; but the very warmth with which he laid hold in a

<sup>1</sup> Sprague's *Annals of the American Pulpit (Episcopal)*, pp. 453-462.



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good cause, and the consciousness of his own simplicity of purpose, would not permit him to regard otherwise than as personal opponents some who wished well to his undertakings, but withheld their confidence from some of his decisions."

Bishop Smith of Kentucky, writing<sup>1</sup> in 1857 of Bishop Chase, speaks of the impression made upon him, at their first meeting in 1828, of the huge size of the latter, whose massive form and majestic height, were set off by his costume which consisted of a cassock, and a velvet skull cap. He describes the quick and nervous play of all the muscles of the face of Bishop Chase, a certain archness of expression, and a child-light in his eye. Bishop Smith says<sup>1</sup> also: "The firm, persistent traits of his character were well expressed by his personal appearance, but not its intensity. This intensity was so gushing and impetuous, that it either carried everything before it, and repelled the listless and indifferent from his track, or aroused a positive resistance. Where he was, others were more likely to hear, than to be heard. \* \* \* Such tenacity of purpose, and indomitable firmness of will, within this age has probably not had its equal, except in the case of the great Wellington or the late Emperor of all the Russias. And, however severe may be the criticism which time and experience may pass upon the wisdom and expediency of some of his plans and measures, the manner in which he rose above difficulties, surmounted obstacles, and even turned reverses to good account, will awaken the admiration of all who follow his footsteps, or study his character."

Bishop Chase married in 1796 Mary, daughter of Daniel Fay of Hardwick, Massachusetts. She died in 1818. In 1819 he married Sophia May, daughter of Duncan Ingraham of Philadelphia, who survived him. He had several children, and his *Life* has recently been written by a granddaughter.

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## BARZILLAI BULKLEY

RECTOR OF CHRIST CHURCH, POUGHKEEPSIE  
AND OF TRINITY CHURCH, FISHKILL

AUGUST 17TH, 1806,—AUGUST 17TH, 1809

Of the sixth Rector of Christ Church but the merest outline of a biographical sketch is obtainable. He was born January 22d, 1780, of a family founded in Fairfield County, Connecticut, in the earliest days of the colony, by the Rev. Peter Bulkley, a noted Congregational preacher. The homestead of the branch of the family to which Barzillai Bulkley belonged was in the town of New Fairfield, and his father, Jonathan Bulkley, attended St. John's Church, in the adjoining town of New Milford.

It is not known where Mr. Bulkley was educated, nor where he was prepared for the ministry, but he was made Deacon in June, 1805, by Bishop Jarvis of Connecticut, at Middletown.

For a year after Mr. Bulkley's ordination he had no parish. A manuscript sermon of his is endorsed by him as having been preached at Fairfield on August 18th; at Bedford on October 13th; at New Milford on November 10th, 1805; at Troy on May 11th, 1806, and at Poughkeepsie on June 15th, 1806.

It may be inferred that this oft-repeated discourse was well received, for his visit to Poughkeepsie, and its delivery, led to his being called to the Rectorship of Christ Church, vacant since the departure of Mr. Chase.

Articles of agreement, which were drawn between the Church and Mr. Bulkley, provided that his rectorate should date from August 17th, 1806; he was to have the use of the parsonage house and lot, and \$300.00 for one year; thereafter, \$200.00 a year (unless the subscriptions could be increased to \$300.00); and was to serve Christ Church two Sundays in succession out of every three, and Festivals and Holy Days in the same proportion.

The *Journal of the Convention of the Diocese of New York* for October, 1806, records Mr. Bulkley as officiating at Poughkeepsie in Deacon's Orders. It has been impossible to learn when, or by whom, he was advanced to the Priesthood.

In August, 1809, at the end of his third year, Mr. Bulkley and the vestry of Christ Church dissolved their relations by mutual consent. Mr. Bulkley next settled at Flushing, Long Island, where he was Rector of St. George's Church from 1810 until his death, March 29th, 1820. His body was buried on Good Friday beneath the chancel of the church, Bishop Hobart officiating at the funeral.

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In his Convention address that year, Bishop Hobart, said: "I have to record the death of the Reverend Barzillai Bulkley, Rector of St. George's, Flushing, who united in an eminent degree primitive Church principles with primitive humility and piety."

On the south wall of the chancel of the Flushing church is a tablet bearing an inscription, the last line of which might receive revision.

In memory of  
Rev. Barzillai Bulkley,  
Rector of St. George's Church, Flushing,  
Who departed this life the 29th of March, 1820,  
Having been in charge of this parish  
For the ten years preceding his death,  
This monument is erected to his memory  
By his surviving widow.

Mr. Bulkley had no children. His widow, whose maiden name was Mary Gunn, died at her birthplace, New Milford, Connecticut, July 21st, 1866, aged eighty-one, and his nearest representative at present is a great-niece, resident at Brookfield, Connecticut. His brother, William J. Bulkley, also a Church clergyman, ministered in the West Indies, and left descendants.

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### JOHN REED, A.M., S.T.D.

#### RECTOR OF CHRIST CHURCH

AUGUST 19TH, 1810,—JULY 6TH, 1845

John Reed was born at Wickford, Rhode Island, June 4th, 1777. From his early youth he wished to enter the ministry, and when he was sixteen years old began to teach, in order to earn the money to obtain a collegiate education. He was prepared for college under the Rev. Dr. Benedict of Plainfield, Connecticut, and entered Union, where he was

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graduated in 1805. The records of Union mention his receiving, later, the degree of A.M., but omit to state in what year.

He studied theology the year following his graduation, and on May 27th, 1806, was admitted to Deacon's Orders by Bishop Moore of New York. St. Luke's Church, Catskill, New York, then called him to its Rectorship, and he accepted the call, and entered upon the charge, although it was two years before he was advanced to the Priesthood. He received Priest's Orders from Bishop Moore, June 17th, 1808.

In 1810 he was called to Christ Church, Poughkeepsie, his settlement as Rector of the parish being effected August 19th of that year, and his earnest and devoted labors continuing in this one field until his death, thirty-five years later.

At the time of his death he was a Trustee of the General Theological Seminary, and had been such for about nineteen years. In 1822 the degree of S.T.D. was conferred upon him by Columbia, and in 1835 he represented the Diocese of New York in the General Convention, having previously been elected an alternate delegate to the Convention of 1832.

In Dr. Reed's life and character the most conspicuous quality was his consecration of spirit in the pastoral relation. Throughout the thirty-five years of his association with Christ Church, he was constant and unvarying in his devotion to his people.

It has sometimes been thought that he was an autocrat within the bounds of his parochial kingdom. Rather, let it be said that he exercised a beneficent paternalism. While, beyond doubt, it is true that he did direct and control the affairs of the parish himself, to a preponderant extent, it is also true that this was the natural outgrowth of his heart-attitude, which was that of the faithful and self-sacrificing parent with his children.

His feeling on this point is clearly shown by his own words in his farewell sermon to the congregation, February 23d, 1845. The text of the sermon was "Pray for the Peace of Jerusalem," and, in speaking of the "Peace of God which passeth all understanding," he said:

The fed flock goes forth from the sanctuary under the blessing of the Heavenly Father, pronounced by His authorized servant. \* \* \* And he, who pronounces this benediction, remembering in whose name and by whose authority he speaks, and reflecting on the redeemed of God in whose behalf he is acting, must have his soul deeply solemnized, and must feel it to be the desire of his heart that, when he shall be finally separated from his flock, he may leave the Church Militant,

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and deliver over to his Master his spiritual charge with this benediction on his heart and tongue.\* \* \* When I first came among you, I publicly told you that I came to serve you in the most momentous of all human relations, and in discharging my duties to live and die with you; and that I was determined to know nothing among you save Jesus Christ, and Him crucified.

In his letter to the vestry in 1842, asking for an assistant, he said:

I hope it will not be understood by this communication that I wish to be relieved from any labor which God shall give me ability to perform. I came among you in the first instance to live, to labor and to die with you. That is still my intention and wish.

Intellectually, Dr. Reed's attainments were solid and substantial, rather than brilliant; logical, rather than imaginative. Dr. Brown, who for many years was Rector of St. George's, Newburgh, and a close friend of Dr. Reed's, said<sup>1</sup> of him:

His mental processes were rather deliberate, and hence he rarely had occasion to reverse or set aside his conclusions. He was not only a careful observer of what was passing in the world around him, but he was also, for a parish minister, a diligent student,—he kept himself acquainted with the various phases of theological opinion, which were developed during his ministry. \* \* \* His excellent judgment and great prudence made him an admirable counsellor. These same qualities gave him great influence beyond the more immediate sphere of his labours. His brethren in the ministry attached great importance to his opinion, and it may safely be said that he was among the more influential ministers of the Diocese. The type of his Churchmanship was as nearly like that of Bishop Hobart as of any other man. He was an Episcopalian, not only from education but from thorough conviction; but he was willing that others should enjoy the liberty that he claimed for himself.

If in Churchmanship Dr. Reed resembled Bishop Hobart, of the latter it has been said that "he was one of the High Churchmen of his day, and admitted no compromise in regard to the opinions he held as an Episcopalian; but he was still in the most agreeable relations with many clergymen of other communions."

<sup>1</sup> Sprague's *Annals of the American Pulpit (Episcopal)*, pp. 506-509.

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The *History of Trinity Parish* speaks of the friendship between Bishop Hobart and Dr. Reed, saying that the latter, "a frequent correspondent of the Bishop, always wrote to him in the frankest manner possible; his letters are therefore worthy of consideration as revealing not only his own feelings, but undercurrents of those times which it is hard to realize today."

Dr. Nott, President of Union, under whom Dr. Reed graduated, wrote<sup>1</sup> of him:

During his entire life, he not only fulfilled the duties of his office to the satisfaction of a large and most respectable congregation, containing many learned and distinguished men, but he was considered a wise and prudent counsellor, and exerted a powerful and extensive influence in the measures adopted and the acts performed by the Church to which he belonged.

He retained to the last his affectionate regard for his Alma Mater, and the charm of his character was that, though a true Churchman, he never misrepresented the doctrines, or under-rated the talents, or impugned the motives of those who differed from him. Claiming in matters of faith to think for himself, he freely conceded the exercise of the same right to others, and ever recognized and treated other evangelical denominations as brethren in the bonds of a common Christianity, so that he not only lived to the end of his useful life in peace with all good men, but died lamented by the whole community.

Dr. Reed's own writings support the testimony of Dr. Nott and Dr. Brown that he was a High Churchman. He published a small work in defence of the Episcopate, and his farewell sermon, already referred to, contains passages indicating his ecclesiastical position, and showing his familiarity with the Oxford Movement and (by inference) approval of the same.

In the last years of his life Dr. Reed suffered several paralytic strokes, and became unable to perform the active duties of the ministry. He died July 6th, 1845, and his body was buried at the northwest corner of the present church square, where a monument was erected to his memory. The vestry placed a marble mural tablet in the church, "in testimony of the universal affection and veneration of the Parish," and his daughter gave a circular window picturing the Good Shepherd, which is in the present parish house.

<sup>1</sup>*Sprague's Annals of the American Pulpit (Episcopal)*, pp. 506-509.

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*The Journal and Eagle* of Poughkeepsie, in its issue following his death, made an obituary of him one of its most important items, an act of much significance then, when papers printed almost no local news:

Death of the Rev. Dr. Reed. On Sunday evening last the Rev. John Reed, D.D., of this village, died at his residence in Cannon street at the age of 68 years.

The departure of no individual resident among us could have made so great a vacuum in Society as that of the venerated clergyman whose death we today record. For nearly forty years he had filled the office of Rector of Christ Church in this place, and during all that period was not only most devotedly attached to the flock over which he was placed, but as warmly beloved by that flock, and all with whom he had intercourse.

In the faithful discharge of his duties as a minister of Christ, his labours were greatly blest to the Church, and his charities and kind attentions to the poor, especially in times of distress, sickness, sorrow and death, were so constant and untiring that his place can scarcely be filled by another.

As a minister and as a private gentleman, no man was ever more respected by the Christian community of all denominations. To all, especially his own Church, the loss is one that can never be repaired.

Dr. Reed married in his young manhood Susan Robinson, of Plainfield, Connecticut, who died in 1832, leaving two sons and one daughter, the wife of Thomas L. Davies of Poughkeepsie.

February 9th, 1834, Dr. Reed married, for his second wife, Miss Elizabeth Parkinson of Poughkeepsie, a woman of years and of means, who survived him, dying May 8th, 1858, aged about eighty.

Until his second marriage he lived in the parsonage, on the corner of Academy and Cannon streets; after it, he occupied a house, owned by his wife, on Cannon street. This house, in which he died, stood opposite the home of the late senior warden, Mr. Cornwell, but it has long since been taken down, and the lot is vacant.

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HOMER WHEATON

RECTOR OF CHRIST CHURCH

APRIL 12TH, 1846,—MAY 1ST, 1847

Homer Wheaton was a native of Dutchess County, New York, his birth occurring at The Square, in the town of North East, on December 15th, 1804. His parents removing, soon after it, to central New York, he received his preliminary education at the academy at Pompey, and graduated with the class of 1822 from Hamilton College, Clinton. He was a precocious child, translating Xenophon when nine years old, and his ability further manifested itself in college, the delivery of the English oration being assigned to him at graduation.

After studying law, Mr. Wheaton began practise in Syracuse, but in a few years came to Lithgow, Dutchess County. He had married in 1830 Louisa, daughter of Judge Isaac Smith of Lithgow, a large land owner in that neighborhood, and, Mrs. Wheaton inheriting at her father's death much of this estate, it became expedient for them to occupy and care for it.

Between 1830 and 1840, Mr. Wheaton's attention began to be centered upon the Church, and he came under the personal knowledge of Dr. Reed, of Christ Church, Poughkeepsie, whose influence was undoubtedly an agent toward his decision to take Orders. Dr. Reed baptized him December 7th, 1841, and, being already prepared for Orders, he was ordained Deacon two days later (December 9th, 1841) by Bishop Onderdonck, in Christ Church. He became assistant to Dr. Reed January 1st, 1842, serving in Deacon's Orders until November 13th of that year, when he was advanced to the Priesthood by Bishop Onderdonck, this ordination, also, taking place in Christ Church.

Mr. Wheaton was Assistant Minister in Christ Church the last years of Dr. Reed's life, being made Rector of the parish, in succession to Dr. Reed, on April 12th, 1846. Also as successor to Dr. Reed, he was elected in 1846 a member of the Board of Trustees of the General Theological Seminary. He resigned from the Board in 1855.

The illness of Mrs. Wheaton's mother making it necessary for her and her husband again to live in the old home at Lithgow, Mr. Wheaton relinquished his charge in Poughkeepsie on May 1st, 1847.

The correspondence between him and the vestry of Christ Church on this occasion (and on those of his election as Assistant and as Rector) clearly shows the esteem in which he was held, and his own thoughtful, conscientious spirit. A Common Place Book, begun by



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Mr. Wheaton in 1820, bears upon its fly-leaf, "*Nil actum reputans si quid superesset agendum*," and the sentiment that nothing should be considered accomplished, if anything remained to be done, is one that expressed a governing rule of Mr. Wheaton's life. The corner-stone of his character was his devotion to duty, combined with inflexible resolution in carrying it out in the least detail, but this strength was saved from harshness by other traits equally marked.

A few are now living who were members of the parish during his ministry, and they bear tribute to the beauty of his character. One, who knew him well and loved him, said to the writer, with much feeling,—“he had the personality of a Christian, the manners of a gentleman, and the heart of a woman!” Another recalls that, in preaching, he was used to address “My Christian Brethren,” and frequently to urge them to “hear the Voice of the Church.” His own speaking voice is described as exceptionally fine.

It has also been said of him that “he held himself up to a very high standard, and he never, in large or little things, fell a bit below it. With this, went a self-sacrifice, a humility about himself, a great courtesy toward others, and, withal, a wholesome, almost joyful nature. He had a wonderfully hearty laugh, and enjoyed a good story. There was no touch of the morbid, no suggestion of offering himself as an exemplar.”

His was, in short, one of those rare natures, shot through with charm, and fixed in principle, which evoke in men's hearts love and reverence, and inspire them with freshened faith in the best things of life.

The Oxford Movement, started in 1833, had established an influence in the Church in the United States in the early forties, and Mr. Wheaton was one of those who were profoundly affected by it. While he was in Poughkeepsie his High Church teaching was sufficiently pronounced to make some of his people consider his views very advanced, and one member of the congregation, in alarm lest a general withdrawal to the Church of Rome was about to take place, himself withdrew to the Reformed Dutch Church.

However, when Mr. Wheaton removed from Poughkeepsie to Lithgow in 1847, he interested himself at once in St. Peter's Church, there, to the Rectorship of which he was called in 1848. He continued in that office about seven years, in which time he also labored at mission stations in the county, taking charge of St. Mary's, at Poughquag in the town of Beekman; of St. Paul's, Pleasant Valley; and of St. Thomas's, Amenia Union, at which latter place he was instrumental in the erection of a church building designed by Upjohn.

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In 1854, after Bishop Wainwright's death, a number of the clergy urged his name for the Bishopric of New York, but the movement was discouraged by him as his views were then changing. The following year, 1855, he entered the Roman Church, and the remainder of his life was spent in retirement, at Lithgow, as a layman of that Communion. He died November 12th, 1894, in his ninetieth year.

Mr. Wheaton had two sons, Isaac Smith Wheaton, who died in 1872 without issue, and Judge Charles Wheaton of Poughkeepsie, who left descendants. Of Mr. Wheaton's family, his son's wife, the late Mrs. Charles Wheaton of Poughkeepsie, and her two daughters shared the ecclesiastical beliefs of his later years.

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### SAMUEL BUEL, A.M., S.T.D.

#### RECTOR OF CHRIST CHURCH

SEPTEMBER 15TH, 1847,—MAY 10TH, 1866

Samuel Buel was born at Troy, New York, June 15th, 1815. He graduated from Williams College, in the class of 1833, at the early age of eighteen, being the valedictorian of his class. The subject of his oration was "Originality of Character," a fact that cannot fail to have a humorous side for those who knew him personally, for he is said to have possessed that quality himself, in large measure.

Having obtained his Master's degree in 1836 from Williams and graduated from the General Theological Seminary in 1837, he was ordained Deacon July 2d, 1837, by Bishop Onderdonck, in St. Luke's Church, New York City. For a short time he was Assistant in St. Peter's, Albany, but removed in 1838 to the Diocese of Michigan. He was still in Deacon's Orders at the time of his removal from the Diocese of New York, and the date of his ordination to the Priesthood has not been obtained.

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The fifty years of Dr. Buel's active life in the ministry were almost equally divided between parochial charges and professorial chairs. From 1838 to 1866 he held four Rectorships: that of Trinity Church, Marshall, Michigan, 1838-1839; of St. James's, Schuylkill Haven, Pennsylvania, 1840-1841; of Emmanuel Church, Cumberland, Maryland, 1841-1847; and of Christ Church, Poughkeepsie, New York, 1847-1866.

His first professorship was that of Ecclesiastical History and Divinity, in the Seabury Divinity School, at Faribault, Minnesota, from 1867 to 1871; his second, that of Systematic Divinity and Dogmatic Theology in the General Theological Seminary, New York City, in which he continued in active duty from 1871 to 1888, being made Professor Emeritus in the latter year. The degree of S.T.D. was conferred upon Mr. Buel by Columbia in 1862 and by the General Seminary in 1885. From 1857 to 1866, while Rector of Christ Church, Poughkeepsie, he was a Trustee of the Seminary.

Extended scholarship was possessed by Dr. Buel, and he was in his most successful field of work when among his books. He published *A Treatise on the Eucharistic Presence, Sacrifice and Adoration*, and an essay on *The Apostolic System of the Church Defended*, and, after his retirement from his active professorship, his lectures at the General Seminary were published in two large octavo volumes, under the title of *A Treatise of Dogmatic Theology*.

Dr. Buel died in New York City, December 30th, 1892, and was survived by his widow and one son. His wife was a daughter of the Rev. Dr. William Holland Wilmer, President of William and Mary College, and a sister of Richard Hooker Wilmer, who was made Bishop of Alabama in 1862 by the short-lived Church in the Confederacy.

The Board of Trustees of the Seminary, in taking appropriate action at the time of his death, said of him: "No one could have been more regular and attentive in filling the duties of a Professor's chair than Dr. Buel. Never absent from his lectures, or from the daily service in the Chapel, he was untiring in the work of his Department. A most industrious student, with an extraordinary memory for all he had read, he was literally a living encyclopaedia of sacred learning. Before its removal to the new building most of the books of the library were catalogued and put in place by his own hands. Below a certain brusqueness of manner, he always had a very warm heart, and his loss will long be felt by his colleagues in the Faculty and by those who had the privilege of sitting under his teaching."

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## PHILANDER KINNEY CADY, A.M., S.T.D.

### RECTOR OF CHRIST CHURCH

SEPTEMBER 1ST, 1866,—OCTOBER 31ST, 1875

The Rev. Dr. Cady is one of the two, living, ex-Rectors of Christ Church.

Dr. Cady was born in Cincinnati, Ohio, October 23d, 1826, graduated in 1843 from Woodward College, Cincinnati, from the General Theological Seminary in 1847, and received his Master's degree from Trinity College, Hartford, in 1856.

In 1850 he was ordered Deacon by Bishop Whittingham, in Trinity Church, New York City, and in 1851 was advanced to the Priesthood by Bishop DeLancey, in Grace Church, Brooklyn. His parochial charges were: Trinity Church, West Troy, New York, 1851-1857; Grace Church, Newark, New Jersey, 1857-1860; Grace Church, Albany, New York, 1861-1865; Christ Church, Poughkeepsie, 1866-1875; and St. James's, Hyde Park, New York, 1876-1888. In 1871, 1874, and 1877 the Diocese of New York elected him one of its clerical deputies to the General Conventions which met in those years.

From 1889 to 1904 Dr. Cady was associated with the General Theological Seminary, holding the Professorship of the Evidences of Natural and Revealed Religion 1889-1902, and serving as Acting Dean 1903-1904. Columbia University conferred upon him in 1878 the degree of S.T.D., and in 1895 the Seminary did the same.

June 11th, 1863, Dr. Cady married Miss Helen S. Hamilton of Troy, who died in 1868. His only son, Hamilton Cady, is also deceased, and Dr. Cady, with his only daughter, now lives at Ridgefield, Connecticut.

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HENRY LAFAYETTE ZIEGENFUSS, A.M., S.T.D.

RECTOR OF CHRIST CHURCH

NOVEMBER 1ST, 1875,—FEBRUARY 8TH, 1894

ARCHDEACON OF DUTCHESS, 1886-1894

Dr. Ziegenfuss was born November 3d, 1844, at Kresgeville, Monroe County, Pennsylvania, of Lutheran parentage. He was prepared for college in a Moravian school at Nazareth, and in 1862 matriculated at Pennsylvania College, a Lutheran institution at Gettysburgh, Pennsylvania, where he graduated with honor in 1866. He was a member of the Sigma Chi Fraternity and of the Phrenokosmian Literary Society, and his college course was further marked by service in the Civil War. In June and July, 1863, a company was enlisted from among the students of Pennsylvania College and placed under the command of Colonel W. W. Jennings, of the 26th Pennsylvania, and participated with that regiment in the battle of Gettysburgh, July 1-3, 1863.

From Pennsylvania College Mr. Ziegenfuss went to Mt. Airy Lutheran Theological Seminary, Philadelphia, in 1866, and graduated in 1869. On Trinity Sunday, 1869, he was ordained to the Lutheran ministry, in which he remained for three years, during which time he was Pastor of the Third Lutheran Church at Rhinebeck, New York, and for part of which he was also Professor of Chemistry in DeGarmo Institute, Rhinebeck.

In 1872 Mr. Ziegenfuss resigned his pastorate, was confirmed by Bishop Horatio Potter, in the Church of the Messiah, Rhinebeck, and, on October 3d of that year, became a candidate for Orders in the Protestant Episcopal Church. His admission to the Diaconate took place October 17th, 1873, in the Church of the Messiah, and to the Priesthood on April 20th, 1874, in St. Paul's, Poughkeepsie, Bishop Horatio Potter officiating at both ordinations.

As lay reader, and as Deacon, he held services at St. Margaret's, Staatsburgh, and for six months in 1864, after his ordination to the Priesthood, while the Rector of St. James's, Hyde Park, was abroad, he supplied that parish. In the autumn of 1874 he was invited to take charge of Christ Church, Poughkeepsie, while Dr. Cady was absent for a year for the recovery of his health. When Dr. Cady resigned in 1875, Mr. Ziegenfuss was elected Rector of Christ Church, and continued as such until his death in 1894.

From the time of his coming to Christ Church he was closely in touch with diocesan mission work, and had much to do with the direc-

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tion of it, its machinery then consisting of a diocesan missionary committee, elected by the Diocesan Convention, and local Convocations of the clergy and laity. Mr. Ziegenfuss was made secretary of the Convocation of Dutchess in 1880, and in 1883 he was elected a member of the missionary committee of the diocese. The Diocesan Convention of 1885 reorganized the administration of its domestic missionary affairs, and adopted the present archdeaconry system, Mr. Ziegenfuss being appointed in May, 1886, by Bishop Potter, the first Archdeacon of Dutchess, which office he filled in a way that created for it an ideal standard. He was an Examining Chaplain of the Diocese of New York, 1884-1894, and was elected a provisional deputy to the General Conventions of 1886 and 1889.

Prior to its disbandment in 1882 Dr. Ziegenfuss was for seven years Chaplain of the 21st Regiment, N. G. N. Y., and from 1869, when he was admitted to the Rhinebeck Lodge, until his death in 1894, he was an active Mason. He was a charter member in 1879 of Triune Lodge, No. 782, of Poughkeepsie, and Chaplain thereof 1879-1894; affiliated 1872 with Poughkeepsie Commandery, No. 43, Knights Templar (of which he was Prelate 1879-80, 1890-91, 1892-93), and with Poughkeepsie Chapter, No. 172, Royal Arch Masons, in 1893. He was also an honorary member of the Euterpe Glee Club.

The degree of A.M. was conferred upon Mr. Ziegenfuss in 1869 by Pennsylvania College, and of S.T.D. by Hobart College in 1890. He published *What Constitutes a Lawful Ministry* (E. P. Dutton, 1874); a paper on *The Position and Work of the Laity* (American Church Congress, 1882); a paper on *The Higher Education of Women* (American Church Congress, 1887); articles in *Forest and Stream*, entitled *Up and Down in Colorado, Piseco and T Lake Falls*, and other fugitive work in periodicals.

To gather and record such facts as those above is a necessary part of the work of a biographer, but how faintly they suggest the character of the man whose life history they outline!

Adequately to write of Dr. Ziegenfuss for those who knew him, or, to convey to those who did not know him, any idea of what he really was, are equally impossible tasks for an unworthy pen. He was distinguished as a student in theology and in science, he was able as a preacher, and indefatigable as a worker; but it was not these qualities which made him a leader of men, and it is as such he will be best remembered. High and low, rich and poor, Episcopalian, non-Episcopalian, in Poughkeepsie, throughout Dutchess County, held him in affection; there has probably never been a minister in Poughkeepsie

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more generally popular, among all Churches, and all classes, than he; but it was not for his learning that this esteem was accorded, nor was it by the exercise of any tact or diplomacy that it was won.

The essence of the great power of his personality might be defined as its humanness. He sounded the note of brotherhood, and that not consciously. He *was* a brother to men, and really loved them; a fact they instinctively recognized, and which drew forth its own response, for love begets love. He was approachable, genial, cheery, sunny, and there radiated from him an influence that imparted a warmth and glow at heart to those about him. In the drawing-room, and in the tenement, in the councils of the diocese, and in lonely mission stations, he carried with him that touch of nature which made him kin to all. Unselfish, strong and tender, modest and withal accomplished, he lived his life here, and when he died the whole community voiced grief.

The circumstances of his death were peculiarly touching. His wife, a daughter of Dr. Isaac F. Van Vliet of Rhinebeck, whom he had married in 1873, in the Church of the Messiah, was for many years an invalid and unable to bear the care of a home. Her illness grew acute in the winter of 1894, while they were living at the Nelson House, and she died January 23d. Fatigued by the unceasing care he had given her, Dr. Ziegenfuss became ill with grip, and, a few days after his wife's funeral, he was removed to Vassar Hospital. A heart weakness, the knowledge of which he had long kept to himself, proved the bar to his recovery, and, in his sleep, on Thursday evening, February 8th, 1894, he died.

His body was borne to his study at the church, and lay in the shadow of the book-lined walls, guarded by members of the Brotherhood of St. Andrew, until Monday, February 12th, when a funeral service was held in the church. The solemn ceremonial of that day is part of the public history of the parish and of Poughkeepsie, but, for his own people, the real farewell was on the Sunday morning intervening, when they gathered at the Altar-rail in the celebration of the Holy Communion, with all that was mortal of him they loved lying so near them. The processional hymn, "Hark, hark, my Soul, angelic songs are swelling," sung as the choir passed the closed door of the study, had the joyous ring of hope he would himself have chosen. There was no sermon, no reference to what had occurred, except in the deep silence that followed the words in the Communion Office, "We also bless thy holy Name for all thy servants departed this life in thy faith and fear," but the whole service was surcharged with the throbbing sense of loss that filled the heart of each one present.

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As a memorial to Dr. Ziegenfuss his library of three thousand volumes was purchased and presented to Christ Church by a number of his friends.

Also in his memory, there was given a processional cross by four men, who, with him, had made a group of five, in which there had been good fellowship and friendship. The donors knew of his special wish for a processional cross for the church, and chose it for their memorial for that reason.

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### SAMUEL AUGUSTUS WEIKERT, A.M.

#### RECTOR OF CHRIST CHURCH

MARCH 12TH, 1894,—FEBRUARY 20TH, 1900

The Rev. Mr. Weikert is the second of the two living ex-Rectors of Christ Church.

Mr. Weikert was born in Littletown, Pennsylvania, and received his collegiate education at Pennsylvania College, Gettysburgh, which conferred upon him his Master's degree. After graduation from the Theological Seminary at Gettysburgh, he was ordained to the Lutheran ministry, and at once assumed the pastorate of the Lutheran Church at Red Hook, Dutchess County, New York, which he held from 1879 to 1891, when a decision to enter the Protestant Episcopal Church led to his confirmation, that year, in Grace Church, New York City. He was ordained Deacon, June 19th, 1892, in St. Paul's Church, Morristania, and Priest, December 18th, 1892, in St. Bartholomew's, New York, by Bishop Potter.

From 1893 to 1894 Mr. Weikert was Rector of the Church of the Regeneration, Pine Plains, New York; from 1894 to 1900 of Christ



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Church, Poughkeepsie; and from 1900 of St. Mark's, Paterson, New Jersey. The membership of St. Mark's has more than doubled during his rectorate, and its income as well, and the church edifice, which was destroyed by fire in 1902, has been replaced by a new and handsome structure.

Mr. Weikert is a member of the Pro-Cathedral Chapter of the Diocese of Newark, of the Board of Missions and Church Extension, and of the Ecclesiastical Architecture Commission, and belongs to the Sigma Chi Fraternity. He married Miss Hannah Drexel Frey of Gettysburgh, Pennsylvania, and has two daughters.

### ALEXANDER GRISWOLD CUMMINS, A.M., Litt.D.

RECTOR OF CHRIST CHURCH

INSTITUTED DECEMBER 2D, 1900

Alexander Griswold Cummins, son of the Rev. Alexander Griswold Cummins, Sr., was born in Smyrna, Delaware, where his family had long been identified with the Protestant Episcopal Church. He was graduated from Swarthmore College, Swarthmore, Pennsylvania, in 1889, and from 1889 to 1893 was an under- and post-graduate student at the General Theological Seminary, New York City. In 1893 he received the degree of A.M. from Columbia University, where he had taken post-graduate courses 1890-1893, and, in 1909, Swarthmore College conferred upon him the degree of Litt. D.

Mr. Cummins was ordered Deacon in Christ Church, Greenwich, Connecticut, June 12th, 1892, by the Rt. Rev. Leighton Coleman, Bishop of Delaware, and served as Curate in that parish from that date until April, 1894. May 1st, 1894, he was ordained to the Priesthood by Bishop Coleman, in the Chapel of the Good Shepherd of the General Theological Seminary. After fourteen months spent in travel and study abroad, he became Curate of Holy Trinity Church, New York City, December 1st, 1895, which position he resigned five years later to accept a call to Christ Church, Poughkeepsie, where he was instituted Rector, December 2d, 1900.

During his incumbency of the Rectorship of Christ Church, Dr. Cummins has accomplished so much for the upbuilding of the parish that, upon the tenth anniversary of his institution, the vestry have published this volume as a mark of their appreciation of his work.

Dr. Cummins is a member of the standing committee of the Diocese of New York; chairman of the (diocesan) social service committee;

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a member of the (diocesan) committee for expediting business; and a member of the executive committee of the Church Congress. He is chairman of the finance committee of the Poughkeepsie Branch of the State Charities' Aid Association; director and chairman of the finance committee of the Associated Charities' Association of Poughkeepsie; member of the Consumers' League; of the Child Labor Commission; of the National Playground Association; and of the Poughkeepsie Chamber of Commerce; Trustee of the Pringle Home, Poughkeepsie; of St. Barnabas's Hospital Foundation, Poughkeepsie; and of the Clergymen's Mutual Insurance League (general).

The social affiliations of Dr. Cummins include membership in Phi Kappa Psi; in Phi Beta Kappa; in Tau Nu Epsilon; in Book and Key; in the Alumni Association of Columbia University; in the Union League Club, New York City; in the National Arts Club and the Circle of the Friends of the Medallion, New York City; in the Amrita, the University, the Tennis and the Boat Club, Poughkeepsie; in the Clove Valley Rod and Gun Club; in the Churchmen's Association; in the Club, the Twelve, and the Rectory Club.

### ASSISTANT MINISTERS, CURATES AND MINISTERS IN CHARGE

ASSISTANT MINISTER, 1842-1845, the Rev. Homer Wheaton.

For further data, see the biographies of the Rectors of the parish.

ASSISTANT MINISTER, 1866-1872, the Rev. William Barber Thomas.

The Rev. Mr. Thomas was a native of Poughkeepsie, and a parishioner of Christ Church. He held successively the following offices: Rector of Trinity Church, Fishkill Village, N. Y.; Rector of Christ Church, Duanesburgh, N. Y.; Principal of an English and Classical School, at Schenectady, N. Y.; Rector of St. Paul's Church, Pleasant Valley, N. Y.; and Assistant Minister of Christ Church, Poughkeepsie, from December 1st, 1866, to October 7th, 1872. Mr. Thomas died October 22d, 1876, aged seventy-eight.

CURATE, 1902-1904, the Rev. Edward Schofield Travers, A. M.

Mr. Travers graduated from Trinity College, Hartford, Conn., 1898, and from Berkeley Divinity School, Middletown, 1901, receiving that same year his Master's degree from Trinity. He was Assistant Minister, Grace Church, New York City, from July 1st, 1901, to September 1st, 1902; Curate of Christ Church, Poughkeepsie, September 1st, 1902, to January 1st, 1904; "Assistant Min-

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ister on the Greene Foundation," Trinity Church, Boston, Mass., January 1st, 1904, to January 1st, 1906; and is now Chaplain of the United States Military Academy, West Point, N. Y., appointed December 1st, 1905.

**CURATE, 1907-1910, the Rev. Frederick Sherman Arnold, A.M., S.T.B.**

The Rev. Mr. Arnold is a native of Poughkeepsie; he graduated from Harvard University, A. B., *summa cum laude*, in 1898, and from the Episcopal Theological School, Cambridge, Mass., 1901, and holds the degree of A.M. conferred by Harvard in 1899, and of S.T.B. conferred by the Theological School in 1901; his affiliations in his college life included membership in Phi Beta Kappa, Hasty Pudding Club, Institute of 1770, and Amphidon. From 1901 to 1902 Mr. Arnold was Curate in Grace Church, New York City; from 1903 to 1905 Curate of the Church of the Holy Comforter, Poughkeepsie; from 1905 to 1906 Curate in Mount Calvary Church, Baltimore, Md.; from 1906 to 1907, Canon and Priest in Charge of the Cathedral, Fargo, North Dakota; from June 1st, 1907, to October 1st, 1910, Curate of Christ Church, Poughkeepsie; and from October 1st, 1910, Rector of St. Thomas's Church, Brandon, Vermont.

**CURATE, 1910, the Rev. Lewis Edwin Hess.**

The Rev. Mr. Hess is a graduate of Union Theological Seminary, New York City, class of 1900, having previously been a student at Illinois College, Jacksonville, Illinois, and taking special courses in philosophy and sociology at Columbia University in 1899-1902. After three years spent in the Presbyterian ministry as pastor of the Presbyterian Church at East Meredith, New York, Mr. Hess received Episcopal ordination, being made Deacon by the Bishop of Albany in 1908, and Priest by the Bishop-Coadjutor of Pennsylvania in 1909. He served as assistant in the Church of the Messiah, Glens Falls, New York, 1907-1908; as Curate of St. James's, Philadelphia, 1908-1909; of St. Ann's, Brooklyn, 1909-1910; and from October 16th, 1910, has been Curate of Christ Church, Poughkeepsie.

**MINISTER IN CHARGE, 1874-1875, the Rev. Henry L. Ziegenfuss.**

For further data, see the biographies of the Rectors of the parish.

**MINISTER IN CHARGE, 1900, the Rev. Eliphalet Nott Potter, D.D.**

Dr. Potter was a graduate of Union College in the class of 1861, and of Berkeley Divinity School, 1862; in 1862 he became Missionary in the Lehigh Valley, Diocese of Pennsylvania, and Rector

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of the Church of the Nativity, South Bethlehem, 1862-1869; he was Secretary of Lehigh University, and Professor of Ethics in that institution 1866-1871; and from 1869 to 1871 Associate Rector of St. Paul's Church, Troy, N. Y. In 1871 he was elected President of Union College, and in 1884 President of Hobart College. He was the recipient of the following degrees: D.D. from Columbia, 1871; LL.D. from Williams, 1880; and L.H.D., from St. Stephen's, 1895. It was after his retirement from the Presidency of Hobart, that he served from March to December, 1900, as Minister in Charge of Christ Church, Poughkeepsie. Dr. Potter died February 6th, 1901.

### **MINISTER IN CHARGE, 1904, the Rev. Charles H. Babcock, D.D.**

From January to June, 1904, during the illness of the Rector of the parish, the Rev. Charles Henry Babcock, D.D., was Minister in Charge of Christ Church. Dr. Babcock was, in 1875, appointed an "Assistant Minister on the Greene Foundation" in Trinity Church, Boston; from 1879 to 1888 he was Rector of Trinity Church, Columbus, Ohio, and from 1888 to 1893 of Grace Church, Providence, R. I. Since his resignation of this latter charge, because of ill health, he has held no parish, but has given very valuable assistance to the work of the Church Congress in the United States. Dr. Babcock has served on the general and executive committees of the Congress for many years, was General Chairman pro tem, October, 1907—May, 1908, and in May, 1908, was elected General Chairman. The degree of D.D. was conferred upon him in 1886 by Kenyon College, Gambier, Ohio.

## APPENDIX



## WARDENS OF THE PARISH

	SENIOR WARDEN	JUNIOR WARDEN
1773	Bartholomew Crannell	Samuel Smith
1774	Bartholomew Noxon	Bartholomew Crannell
1775	Bartholomew Noxon	Richard Davis
1776	Henry Van Der Burgh	Isaac Baldwin
1777	Bartholomew Noxon	Henry Van Der Burgh
1778	Richard Davis	Isaac Baldwin
1779	Samuel Smith	Richard Davis
1780—1783	Isaac Baldwin	Richard Davis
1784	Richard Davis	Isaac Baldwin
1785—1788	Richard Davis	William Emott
1789	John Davis	Isaac Baldwin Jr.
1790	Richard Davis	Daniel Lefferts
1791—1792	Richard Davis	William Emott
1793	William Emott	Richard Davis
1794—1798	Richard Davis	William Emott
1799—1800	John Reade	John Davis
1801	Richard Davis	John Reade
1802	William Emott	John Davis
1803	John Davis	William Emott
1804—1805	William Emott	John Davis
1806	John Davis	John Reade
1807	John Reade	Robert Noxon
1808	Ebenezer Badger	John Davis
1809—1810	John Davis	Ebenezer Badger
1811	Ebenezer Badger	Robert Noxon
1812—1822	James Emott	David Brooks
1823—1825	James Emott	Philo Ruggles
1826—1832	James Emott	William Davies
1833—1842	William Davies	James Emott
1843—1844	James Emott	Hubert Van Wagonen
1845—1852	Hubert Van Wagenen	Isaac I. Balding
1853—1860	Isaac I. Balding	Thomas L. Davies
1861—1879	Thomas L. Davies	George M. Van Kleeck
1880—1883	George M. Van Kleeck	Le Grand Dodge

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1884—1891	Le Grand Dodge	Edward Hazen Parker, M.D
1892—1896	Edward Hazen Parker, M.D.	George Cornwell
1897—1898	George Cornwell	P. Frost Spaulding
1899—1902	George Cornwell	A. Edward Tower
1903—1910	George Cornwell	John Kelsey Sague
1910	John Kelsey Sague	John Calhoun Otis, M.D.

### VESTRYMEN FROM 1773

#### IN SUCCESSIVE ORDER OF ELECTION

Richard Davis.....	1773, 1774, 1777, 1789
John Child.....	1773-1775
John Davis.....	1773-1781, 1788, 1795, 1798, 1801
John Ferdon Jr.....	1773
John Medler.....	1773-1775
Zachariah Ferdon.....	1773-1776, 1783, 1784
Isaac Baldwin Jr.....	1773-1785, 1788, 1790-1798
David Brooks.....	1773, 1811
William Emott.....	1773-1784, 1789, 1790
Richard Wilkinson.....	1774
John Bard.....	1775
Philip I. Livingston.....	1775
Bartholomew Crannell....	1776
Simon Noxon.....	1776-1784
Eli Emons.....	1776
Robert Noxon.....	1776-1788, 1790-1794, 1796, 1797, 1799- 1806, 1808, 1810
Samuel Smith.....	1777, 1783
Thomas Poole.....	1777-1784
William Post.....	1777, 1778
Peter Delamater.....	1778-1782
Gerard Smith.....	1779-1782
Ebenezer Badger.....	1782-1793, 1795-1807
James Pritchard.....	1784-1789
Henry Mott.....	1785-1788, 1790-1793
Daniel Lefferts.....	1785-1789, 1791-1796
Melancthon L. Woolsey...	1785, 1786
Richard Davis Jr.....	1785
Isaac Balding (Sr.?).....	1786, 1787
Daniel Smith.....	1786-1790



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Charles Crooke . . . . .	1787
Archibald Stewart . . . . .	1789-1796, 1799-1802
John Mott . . . . .	1789-1793, 1797, 1799-1801
John Ferdon . . . . .	1791, 1792
John Z. Ferdon . . . . .	1793
Cadwallader D. Colden . . . . .	1794, 1795
Anthony Hoffman . . . . .	1794
Robert Thorn . . . . .	1794
Stephen Hendricksen . . . . .	1794, 1795
James Bramble . . . . .	1795-1798
John Reade . . . . .	1796-1798, 1802, 1803, 1805
Thomas Mitchell . . . . .	1796-1800
Stephen Hoyt . . . . .	1797-1803, 1805, 1809
John Cooke . . . . .	1798
William Davies . . . . .	1799, 1800, 1803-1810
John Crooke . . . . .	1799
John P. Vemont . . . . .	1800
Ebenezer Baldwin . . . . .	1801-1804, 1806-1808
Matthew Caldwell . . . . .	1801-1805
Peter B. Morgan . . . . .	1802, 1804, 1806-1808, 1812, 1813
Jabez Bosworth . . . . .	1803-1811, 1814, 1815
Randall S. Street . . . . .	1804-1806
John L. Fonda . . . . .	1806-1809, 1811, 1812, 1815-1820, <b>1826-1834</b>
James Emott . . . . .	1807, 1808, 1810, 1811
Philo Ruggles . . . . .	1807-1811, 1813-1822
Thomas J. Oakley . . . . .	1809, 1810, 1812, 1816, 1819-1827
Abiel Thompson . . . . .	1809, 1810
William Bard . . . . .	1809
Daniel Davis . . . . .	1810
George P. Oakley . . . . .	1811-1818, 1828-1831, 1833-1836
Leonard Davis . . . . .	1811, 1814-1820
Paraclete Potter . . . . .	1811, 1814
Henry Davis . . . . .	1812, 1813
Richard Wiley . . . . .	1812, 1814
Samuel Slee . . . . .	1812, 1813
Joseph A. Bostwick . . . . .	1812
Stephen Hoyt 2d . . . . .	1813
Amaziah Wright . . . . .	1813-1817
Robert L. Reade . . . . .	1814-1816
David Phillips . . . . .	1815
Daniel Hebard . . . . .	1816, 1818-1825
John Cooper . . . . .	1817-1820, 1847-1850

## *The Records of Christ Church*

Thomas L. Davies.....	1817-1825, 1833, 1835, 1846-1852
James Hooker.....	1817-1858
John Davis.....	1821-1829
Nathaniel P. Tallmadge...	1821-1836
John Stanwix.....	1821, 1822, 1835-1837
William T. Belden.....	1823-1840
Stephen Cleveland.....	1823
Amaziah Blakeslee.....	1824, 1825
Richard D. Davis.....	1826-1853
Elias Trivett.....	1826-1853
Abijah S. Hatch.....	1830-1832, 1838-1840
Isaac I. Balding.....	1832, 1834, 1836-1844
Samuel B. Dutton.....	1837-1841
William Hoyle Jr.....	1837
Edward K. James.....	1838-1860
Charles Johnston.....	1841-1845
Christopher Appleton....	1841-1845
Charles Croke.....	1842-1845
Virgil D. Bonesteel.....	1845, 1846, 1854-1856
Eljah P. Benjamin .....	1846, 1847, 1849, 1850
Reuben North.....	1846, 1857-1880
George Clark.....	1847-1850
James Emott.....	1851-1856
Richard Bayley.....	1851
James H. Fonda.....	1851-1853
George M. Van Kleeck...	1852-1860
Stephen M. Buckingham..	1853-1877
Le Grand Dodge.....	1854-1879
Benson J. Lossing.....	1854, 1855
George C. Marshall.....	1856-1860
Benjamin R. Tenney ....	1857-1868
William A. Davies.....	1859-1881
Edward H. Parker.....	1860-1883
George Cornwell.....	1860-1891
Joseph E. Allen .....	1861-1871
William M. Goodrich....	1869-1880
John Grubb.....	1872-1889
J. DePuyster Douw ....	1878-1891
Robert Van Kleeck.....	1880-1893
P. Frost Spaulding.....	1881-1896
Albert Tower.....	1882-1891
William B. Carpenter....	1882-1887, 1894, 1895

## *The Records of Christ Church*

Edgar M. Van Kleeck      1884-1886  
Henry M. Curtis ..... 1887-1894, 1896  
A. Edward Tower..... 1888-1898  
John K. Sague..... 1890-1902  
Joseph T. Tower..... 1892  
Hiram S. Wiltsie..... 1892-1899  
Sylvester Pier..... 1892-1898  
John C. Otis..... 1894-1910  
Samuel K. Rupley..... 1896-1903  
Frank Hasbrouck..... 1896, 1897  
Jesse J. Graham..... 1897-1910  
John J. Sloan ..... 1898-1902  
William H. Hart ..... 1899-1910  
Albert A. Simpson..... 1899-1910  
Charles W. Pilgrim..... 1900-1910  
John A. Roosevelt..... 1903-1908  
Augustus B. Gray..... 1903-1910  
William DeGarmo Smith.. 1904-1910  
James W. Hinkley 2d.... 1909-1910  
Samuel I. Robinson..... 1910-

### DELEGATES FROM CHRIST CHURCH

#### TO THE CONVENTIONS OF THE DIOCESE OF NEW YORK<sup>1</sup>

Appleton, Christopher; 1841-1845  
Badger, Ebenezer; 1790, 1807  
Balding, Isaac I.; 1845-1847, 1849, 1850, 1852  
Belden, William T.; 1825-1828, 1830, 1832-1834, 1836-1840  
Benjamin, Elijah Park; 1846  
Bonesteel, Virgil D.; 1845, 1846  
Boyd, George; 1813  
Bramble, James; 1794, 1796, 1797  
Brooks, David; 1812  
Buckingham, Stephen M., 1853, 1854, 1856-1865, 1867, 1868, 1870,  
1872-1876.  
Colden, Cadwallader D.; 1793  
Cornwell, George; 1867, 1872, 1874, 1875, 1877, 1879, 1885, 1892-1907

- 1 In 1798, 1799, 1800, Conventions were not held.  
In 1803, 1820, 1822, 1829, 1835, Christ Church failed to send  
lay delegates.  
In 1805 the Convention met in Christ Church.

## *The Records of Christ Church*

Curtis, Henry M.; 1887, 1889-1891, 1893-1896  
Davies, Thomas L.; 1821, 1845, 1847-1856, 1858, 1860, 1866, 1867, 1871  
Davies, William; 1816, 1817, 1823, 1830  
Davies, William A.; 1836, 1857, 1859, 1861, 1862, 1864, 1865, 1869,  
1870, 1873  
Davis, Henry; 1814  
Davis, John; 1785, 1789, 1795, 1796, 1802, 1806, 1808, 1809, 1812, 1813  
Dodge, Le Grand; 1858, 1859, 1862, 1866, 1868, 1869, 1874-1879,  
1881-1891  
Douw, J. DePuyster; 1878-1882, 1884-1886, 1889-1892  
Emott, James; 1807, 1811, 1815, 1816, 1818, 1823-1826, 1830, 1831,  
1834, 1841-1843  
Emott, James Jr.; 1843, 1844, 1848-1856  
Emott, William; 1787, 1790  
Fonda, James H.; 1851  
Fonda, John L.; 1807-1810, 1816, 1825, 1827, 1839, 1840  
Goodrich, William M.; 1870, 1872, 1873, 1880  
Hoyt, Stephen; 1813  
James, Edward K.; 1842, 1845, 1848  
Johnston, Charles; 1843, 1844  
Johnston, John; 1819  
Lefferts, Daniel; 1787, 1792, 1796  
Lossing, Benson J.; 1855  
Mesier, Peter; 1789  
Mott, John; 1791, 1797  
North, Reuben; 1869  
Oakley, George Peters; 1815  
Oakley, Thomas J.; 1811, 1818, 1821, 1826  
Otis, John C.; 1903-1910  
Parker, Edward H.; 1861, 1863-1866, 1868, 1869, 1871, 1876-1878, 1881,  
1888  
Pier, Sylvester; 1892-1898  
Pilgrim, Charles W.; 1902-1907  
Potter, Paraclete; 1830  
Reade, John; 1795, 1801, 1802, 1805  
Reade, Robert L.; 1810  
Ruggles, Philo; 1811, 1818  
Rupley, Samuel K.; 1899-1901  
Sague, John K.; 1908-1910  
Smith, William De Garmo; 1908-1910  
Spaulding, P. Frost; 1883  
Street, Randall S.; 1816, 1817

## *The Records of Christ Church*

Taylor, George; 1817  
 Tenney, Benjamin R.; 1857, 1860, 1863  
 Thomas, William B.; 1819  
 Tower, A. Edward; 1897, 1898, 1900-1902  
 Trivett, Elias; 1847, 1848  
 Van Kleeck, George M.; 1871, 1880, 1882, 1883  
 Van Kleeck, Robert; 1884, 1886-1888  
 Van Wagenen, Hubert; 1842-1850  
 Wiltsie, Hiram S.; 1899  
 Wright, Amaziah; 1813

### SECRETARIES OF THE VESTRY

Bartholomew Noxon	1766	
No record	1767	—1773
John Davis	1773, August 17	—1782, April 2
William Emott	1782, April 2	—1788, September 2
Ebenezer Badger	1788, September 2	—1790, July 19
Archibald Stewart	1790, July 19	—1797, April 18
Stephen Hoyt	1797, April 18	—1802, April 30
Ebenezer Baldwin	1802, April 30	—1805, April 17
Ebenezer Badger	1805, April 17	—1808, April 19
John L. Fonda	1808, April 19	—1810, June 7
John Davis	1810, June 7	—1811, April 23.
Paraclete Potter	1811, April 23	—1812, April 18
Joseph A. Bostwick	1812, April 18	—1813, —, —
Stephen Hoyt	1813, —, —	— —, —, —
Robert L. Reade	1814, April 29	—1816, —, —
James Hooker	1817, —, —	—1821, —, —
John H. Davis	1822, —, —	—1823, —, —
No record	1824, —, —	—1835, —, —
Richard D. Davis	1836, —, —	— —, —, —
No record	1837, —, —	—1841, —, —
Charles Johnston	1842, January 4	—1845, September 1
Virgil D. Bonesteel	1845, September 11	—1847, June 7
Edward K. James	1847, June 7	—1860, November 12
George M. Van Kleeck	1861, January 14	—1883, December 30
Robert Van Kleeck	1884, September 22	—1892, November 5
George Cornwell	1892, November 5	—1910, September 27
William De Garmo Smith	1910, October 13	—

## *The Records of Christ Church*

[Editor's note:

The entries in *Vestry Minutes*, Volume 1, from August, 1810, to, and including, 1841, are in the handwriting of the Rector, Dr. Reed. A *Blotter* containing notes of proceedings of the vestry from 1809 to 1827, gives the names of the secretaries from 1811 to 1822, the entries being made in several different hands. Dr. Reed's minutes do not mention any of the secretaries except Richard D. Davis, and that only once, in 1836. According to tradition, Richard D. Davis was secretary many years.]

### TREASURERS OF THE CORPORATION

John Davis	1773, December 18 —1782, April 2
Richard Davis	1782, April 2 —1788, September 2
William Emott	1788, September 2 —1825, July 6
Thomas L. Davies	1825, August 16 —1864, January 25
George Cornwell	1864, February 8 —1875, March 13
Reuben North	1875, March 13 —1880, April 3
Robert Van Kleeck	1880, April 3 —1889, May 25
A. Edward Tower	1889, May 25 —1890, April 19
Robert Van Kleeck	1890, April 19 —1892, November 6
John K. Sague	1892, November 13—1906, February 7
Jesse J. Graham	1906, February 7 —

### CLERKS—CHORISTERS—CHOIRMASTERS

William Emott	Clerk	1773—1776
Services suspended 1776-1787		
Mr. Pritchard	Clerk	1789— ?
Mr. Fox	Clerk	1793— ?
Jonathon Lewis	Clerk	1797—1801
Joseph Parker	Clerk	1802
Mr. Knapp	Clerk	1803—1804
Ebenezer Babcock	Chorister	1804—1805
Abiel Thompson	Chorister	1806
Jeremiah Silkreggs	Chorister	1807—1808
Gideon Moseley		1811—1818
Warren Skinner		1818—1822
Thomas P. Stoughton		1824—1826
Eliphaz Fay		1827—1829

## *The Records of Christ Church*

Benjamin C. Van Vliet	Chorister	(approx.) 1830—1850
John Buckley	Chorister	1851—1856
John F. Coxhead	Chorister	1856—1860
Abel Gunn	Chorister	1861—1862
Miss C. H. Osborne	(in charge of music)	1862—1863
John F. Coxhead	Chorister	1864—1865
?		1865—1866
Herman King	Chorister	1866—1868
	Quartet Choir	1868—1876
	Volunteer Chorus	1877—1880
	Quartet Choir	1880—1888
	Vested Choir	1888—
George W. Halliwell	Choirmaster	1888—1892
Sylvester Pier	Choirmaster	1892—1893
Edward W. Valentine	Choirmaster	1893—

The Evolution of the Office of Clerk, Chorister, Choir-  
master is Shown in the following Data:

- 1773, March 9th. The charter conferred upon the Rector of the parish, "sole power to appoint a *Clerk* to assist him in performing divine service."
1773. "William Emott exempt from salary payments so long as he continues *Clerk*." (*Salary Book*, 1767-1775.)  
Mr. Emott probably officiated until services were suspended in 1776.
1787. Services resumed under the Rev. Henry Van Dyck.
- 1789, January 14th. "Mr. Pritchard to be exempt from paying salary while he is *Clerk*." (*Vestry Minutes*, Vol. 1, p. 101.)
- 1791-1792. Rectorship vacant.
- 1793, September 3d. Agreed "to give Mr. Fox of the Wallkill £10 per annum as *Clerk*." (*Ibid.*, p. 177.)
- 1796, January 5th. Voted "to give a *Parish Clerk* £8 per annum, a pew, and exemption from salary payments." (*Ibid.*, p. 198.)
- 1797, April 20th. Jonathan Lewis, *Clerk*. Apparently continued to May 1st, 1801. (*Ledger B*, p. 84.)
- 1802, September 9th. Joseph Parker to be paid \$10.00 "for *tuning the Psalm* up to this time." (*Vestry Minutes*, Vol. 1, p. 257.)
1803. "Mr. Knapp to be paid \$20.00 for his services in *setting the Psalm*." (Parish Mss., Treasurer's papers, A, No. 22.)

*The Records of Christ Church*

- 1804, January 3d. Mr. Knapp to be paid \$10.00 "for *singing in the church* six months." (*Vestry Minutes*, Vol. 1, p. 263.)
- 1805, January 2d. "Audited the account of Ebenezer Babcock as *Chorister* of the Church up to Sunday the 6th day of January instant." (*Vestry Minutes*, Vol. 1, p. 266.)
- 1806, December 23d. A committee appointed to "audit the accounts of Abiel Thompson for his services as *Chorister* in the Church." (*Vestry Minutes*, Vol. 1, p. 292.)
- 1806, December 23d. A committee appointed to "agree with Jeremiah Silkreggs for his services as *Chorister* in the Church for the term of one year." (*Vestry Minutes*, Vol. 1, p. 291.)
- 1808, December 25th. Settlement of accounts with Jeremiah Silkreggs. (*Vestry Minutes*, Vol. 1, p. 304.)
- 1809, August 17th, to 1810, August 19th, Rectorship vacant.
- 1810, September 24th. The Rev. John Reed, Philo Ruggles and Abiel Thompson appointed a committee "to further measures to assist the *music in the church*." (*Vestry Minutes*, Vol. 1, p. 313.)
- 1811, October 8th. The Rev. John Reed and Philo Ruggles, Esq., appointed a committee "to agree with Mr. Mosely to officiate as *Clerk*." (*Vestry Minutes*, Vol. 1, p. 318.)
- 1811, December 14th, to 1818, September 1st, Gideon Moseley paid "for *singing*." (*Ledger C*, p. 132.)
- 1812, April 18th. Mr. Gideon Moseley to be paid "for his *services as instructor of music*." (*Vestry Minutes*, Vol. 1, p. 321.)
- 1813, November 20th. Mr. Gideon Moseley "to *instruct singing* the ensuing year." (*Vestry Minutes*, Vol. 1, p. 324.)
- 1819, February 10th. Voted that the Rev. Mr. Reed is "to spend such amount as he may think necessary for the support of the *singing in the Church*." (*Vestry Minutes*, Vol. 1, p. 332.)
1818. November 1st, to 1822, May 1st, a salary paid to Warren Skinner for "services in the Church." (*Ledger C*, p. 75.)  
It is known by tradition that Warren Skinner sang in Christ Church.
- 1824, 1825, 1826. A memorandum written by Dr. Reed, recording sundry disbursements. Items:  
"Mr. Stoughton's salary for the year ending in the fall of 1825."  
"Mr. Stoughton's bill for candles for *singing school*."  
"Rent of room for *singing school*."  
(Parish Mss., Later Papers, E, No. 24.)



## *The Records of Christ Church*

Thomas P. Stoughton was for many years a music teacher in Poughkeepsie. He died March 25th, 1855, aged 66 years.

1826, 1827, 1828, 1829. Expenses of *singing school*; rent of room, wood, and oil. (*Ledger C*, p. 75.)

1827, 1828, 1829. "To Fay for teaching." (*Ledger C*, p. 75.)

1829. "To fire and oil for *singing school*, and to paying Mr. Fay."  
(Parish Mss., Later Papers, E, No. 25.)

Eliphaz Fay was Principal of the Dutchess County Academy. He is known to have been a singer.

1830-1850. An approximation of the term of service as *Chorister* of Benjamin C. Van Vliet, who died February 25th, 1851.

The approximation is based upon the recollections and traditions of elderly persons.

1851, July 1st. Report of finance committee of vestry. Salary of \$100.00 paid to "Mr. Buckley." (Parish Mss., Later Papers, C, No. 18.)

John Buckley was an Englishman, who came to Poughkeepsie in 1841. He had a bass voice, and entered Christ Church choir. It is known that he succeeded Mr. Van Vliet as *Chorister*, and that he served until May, 1856.

1856-1860. John F. Coxhead, *Chorister*.

His service in these years is a matter of knowledge with his children.

1861, January 14th. "The salary of Mr. Gunn, the organist, to be raised on account of extra services rendered as organist and *chorister*." (*Vestry Minutes*, Vol. 2, p. 93.)

1862, February 17th. A committee appointed "to engage the services of an organist and *chorister*." (*Vestry Minutes*, Vol. 2, p. 97.)

1862, April 1st, to 1863, June —. A salary paid to Miss C. H. Osborne. (*Ledger E*.)

Miss Osborne was instructor in music at Cottage Hill Seminary.

1863, September 28th. A "leader for the choir" to be procured. (*Vestry Minutes*, Vol. 2, p. 100.)

1864, January 1st, to 1865, July 1st. John F. Coxhead paid a salary as *Chorister*. (*Ledger E*.)

1865, July 1st, to 1866, July 1st. No entries of any salary payments to a *Chorister*. (It is possible that the pupils and teachers of Cottage Hill Seminary composed the choir for this year.)

1866, July 1st, to 1868, July 1st. A salary paid to Herman King as *Chorister*. (*Ledger E*.)

## *The Records of Christ Church*

- 1868-1876. A paid quartet. (*Ledger E.*)  
 1877, February 1st, to 1880, February 1st. A volunteer chorus.  
 (*Vestry Minutes*, Vol. 2, p. 138.)  
 1880, February, to 1888, May. A paid quartet. (*Ledger E.*)  
 1888, May 13th. Introduction of a vested choir at the first service  
 held in the new church.  
 1888, May 13th, to 1892, February 4th. George W. Halliwell, Choir-  
 master. (*Vestry Minutes*, Vol. 2, p. 241.)  
 1892-1893. Sylvester Pier, Choirmaster. (*Vestry Minutes*, Vol. 2,  
 p. 241.)  
 1893, May 1st. Edward W. Valentine appointed Choirmaster.  
 (*Vestry Minutes*, Vol. 2, p. 241.)

### SEXTONS

John Lawson	Samuel Keynton
1784	1846-1865
John Lawson	William Gibson
1787	1865-1876
Henry Rutsen	Henry Wood
1788	1877-1882
Henry Ellice	Henry Irving
1790-1791	1882-1886
John Dusenbury	Henry Wood
1792-1798	1886-1888
James Moore	Henry Irving
1800-1809	1888-1893
Joseph Cornish	Percy E. Vail
1810	1893-1894
James Moore	David Brightman
1811-1814	1894-1895
Stephen Paten	James Palmer
1815-1818	1895-1899
Abel Gunn	John W. King
1819-1823	1899-1902
(Amaziah?) Blakeslee	George Wilkinson Jr.
1824-1826	1903
Stephen Ferguson	John W. King
1826-1842	1903-1905
Thomas Eastmead	Charles McDonald
1842-1845	1906—

## *The Records of Christ Church*

### ASSISTANT SEXTONS

Charles McDonald	1903-1905
Mackenzie Brittain	1906-1907
John W. King	1908—

### ORGANISTS

William Blodgett	1808 —1809
Abel Gunn <sup>1</sup>	1809?—1862
Miss C. H. Osborne	1862—1863
Isaac B. Van Vliet	1863—1869
John R. Van Vliet	1869
Isaac B. Van Vliet	1869—1870
Miss Mary Van Vliet	1871
John R. Van Vliet	1872—1879
Miss Frances Flockton	1879—1882
Ira W. Johnson	1882—1901
Harry S. Bock	1902—

### ASSISTANTS SINCE 1900

Miss Helen J. Andrus	1902—1904
Miss Florence Hannah	1905—1906
Robert Flagler	1907—

### DELEGATES TO GENERAL CONVENTIONS

- 1785 The first General Convention of the Protestant Episcopal Church. John Davis, of Christ Church, Poughkeepsie, one of the three lay delegates from the Diocese of New York.
- 1795 The Rev. George H. Spierin, Rector of Christ Church, a clerical delegate.
- 1801 John Reade Esq., warden of Christ Church, a lay delegate.
- 1808 John Reade Esq., a lay delegate.
- 1826 The Hon. James Emott, warden of Christ Church, a lay delegate.
- 1829 The Hon. James Emott, a lay delegate.

<sup>1</sup> Abel Gunn, born 1800, died 1875. The parish records do not show in what year Abel Gunn became organist, but it is known that he filled the position from his boyhood. In Chapter V will be found data from which the inference may fairly be drawn that he began his long service in, or soon after, 1809.

## *The Records of Christ Church*

- 1832 The Rev. John Reed, S.T.D., Rector of Christ Church, alternate clerical delegate.  
The Hon. James Emott, a lay delegate.
- 1835 The Rev. John Reed, S.T.D., a clerical delegate.  
The Hon. James Emott, a lay delegate.
- 1838 The Hon. James Emott, a lay delegate.
- 1841 The Hon. James Emott, a lay delegate.
- 1844 The Hon. James Emott, a lay delegate.
- 1871 The Rev. Philander K. Cady, S.T.D., Rector of Christ Church, a clerical delegate.  
William A. Davies Esq., vestryman of Christ Church, a lay delegate.
- 1874 The Rev. Philander K. Cady, S.T.D., a clerical delegate.  
William A. Davies Esq., a lay delegate.
- 1877 William A. Davies Esq., a lay delegate.
- 1880 William A. Davies Esq., a lay delegate.
- 1886 The Rev. Henry L. Ziegenfuss, Rector of Christ Church, a provisional clerical delegate.
- 1889 The Rev. Henry L. Ziegenfuss, a provisional clerical delegate.

### CLERGY

WHO, BEFORE ORDINATION, WERE AFFILIATED WITH CHRIST CHURCH

**THE RT. REV. ALONZO POTTER, D.D.**

Spiritual son of this parish.

Ordained Deacon 1822, May 1st.

Ordained Priest 1824, September 16th.

Consecrated Bishop 1845, September 23d.

**THE RT. REV. HORATIO POTTER, D.D.**

Spiritual son of this parish.

Ordained Deacon 1827, July 15th.

Ordained Priest 1828, December 14th.

Consecrated Bishop 1854, November 22d.

**THE REV. WILLIAM BARBER THOMAS**

Born and brought up in this parish; son of John Thomas, M.D.; prepared for the ministry by the Rev. Dr. John Reed, Rector of Christ Church.

Ordained Deacon 1821, October 21st.

Ordained Priest 1826, June 12th.

## *The Records of Christ Church*

### **THE REV. EDWARD DAVIS**

Born and brought up in this parish; son of Leonard Davis; prepared for the ministry by the Rev. Dr. John Reed, Rector of Christ Church.

Ordained Deacon 1826, May 2d.

Ordained Priest 1828, August 4th.

### **THE REV. HOMER WHEATON**

Prepared for the ministry by the Rev. Dr. John Reed, Rector of Christ Church.

Ordained Deacon 1841, December 9th.

Ordained Priest 1842, November 13th.

### **THE REV. CHARLES A. MAISON, D.D.**

Born and brought up in this parish; son of General Leonard Maison.

Ordained Deacon 1847, October 18th.

Ordained Priest 1849, (?)

### **THE REV. WILLIAM G. W. LEWIS**

A denominational minister, confirmed in Christ Church 1870.

Ordained Deacon 1870, October 9th.

Ordained Priest 1871, (?)

### **THE VEN. WILLIAM REED THOMAS, D.D.**

Son of the Rev. William Barber Thomas, and a member of this parish in the formative years of his life.

Ordained Deacon 1872, June 30th.

Ordained Priest 1872, November 14th.

### **THE REV. WILLIAM CHARLES GRUBB**

Born and brought up in this parish; son of John Grubb.

Ordained Deacon 1874, March 12th.

(Removed to the Diocese of Albany, while still in Deacon's Orders. Date of ordination to the Priesthood not obtained.)

### **THE REV. DEAN RICHMOND BABBITT**

Confirmed in Christ Church 1883.

Ordained Deacon 1884, November 16th.

Ordained Priest 1886, July 4th.

### **THE REV. ELI DRAPER SUTCLIFFE**

Candidate for orders from Christ Church.

Ordained Deacon 1885, May 7th.

Ordained Priest 1886, March 25th.

## *The Records of Christ Church*

**THE REV. LEONARD WALTER LOTT**

A denominational minister, confirmed in Christ Church 1884.

Ordained Deacon 1885, December 20th.

(Removed to the Diocese of Rhode Island, while still in Deacon's Orders. Date of ordination to the Priesthood not obtained.)

**THE REV. MARTIN KELLOGG SCHERMERHORN**

A denominational minister, confirmed in Christ Church 1884.

Ordained Deacon 1885, December 20th.

Ordained Priest 1886, March 25th.

**THE VEN. WALTER HUGHSON**

Born and brought up in this parish; son of Walter Hughson, M. D.

Confirmed in Christ Church 1869.

Ordained to the restricted Diaconate 1885, December 27th.

Ordained Priest 1897, May 16th.

**THE REV. GEORGE BREMNER**

A denominational minister, confirmed in Christ Church 1887.

Ordained Deacon 1888, May 27th.

Ordained Priest 1889, March 17th.

**THE REV. WILLIAM PAYSON EVANS**

A denominational minister, confirmed in Christ Church 1892.

Ordained Deacon 1892, October 27th.

Ordained Priest 1893, May 29th.

**THE REV. ARTHUR BELDING RUDD**

Confirmed in Christ Church 1888.

Ordained Deacon 1898, June 5th.

Ordained Priest 1899, May 28th.

**THE REV. GILBERT VALENTINE RUSSELL**

Confirmed in Christ Church 1889.

Ordained Deacon 1900, June 10th.

Ordained Priest 1903, June 7th.

**THE REV. SAMUEL C. FISH**

Confirmed in Christ Church 1891.

Ordained Deacon 1907, May 26th.

Ordained Priest 1908, May 28th.

**THE REV. GEORGE BLACKBURN KINKEAD, 3D**

Born and brought up in this parish; son of John Kinkead, M.D., and Anna (Dodge) Kinkead.

Confirmed in Christ Church 1894.

Ordained Deacon 1904, May 29th.

Ordained Priest 1904, November 17th.

# *The Records of Christ Church*

## THEOLOGICAL STUDENTS

### ALBERT W. FALLER

Confirmed in Christ Church 1898.

Matriculated at St. Stephen's College, Annandale, N. Y., in 1902,  
with the intention of studying for Orders.

Died August 16th, 1905.

### CLIFFORD FRENCH

Confirmed in Christ Church 1898.

Member of the class of 1911 of the General Theological Seminary.

## BIBLIOGRAPHY OF THE PARISH RECORDS

### SECRETARY'S RECORDS

Three volumes of *Vestry Minutes*

Volume 1, 1773-1845

Volume 2, 1845-1906

Volume 3, 1906-

Manuscript volume, *Church Blotter* 1809-1827

### TREASURER'S RECORDS

- 1 A parchment bound volume, containing accounts of salary collections 1767-1775. Entries made by John Davis.
- 2 A manuscript volume, containing accounts of salary collections in 1768, 1769 and 1771, and of the offerings at thirty-one Sunday services in 1767-1772. Entries made by Richard Davis.
- 3 A manuscript volume, entitled *Vestry Book Kept by John Davis in the year of our Lord 1772 for Poughkeepsie Church*. Entries from 1772 to 1776.
- 4 A manuscript volume, entitled *Accompts of the Glebe For Poughkeepsie 1772*. Entries made by John Davis.
- 5 A manuscript volume, entitled *An Account of the Charges and Expenses of Building the Church in Poughkeepsie as Kept By John Davis*. Entries in 1773, 1774, 1775.
- 6 A manuscript volume, containing pew rent accounts and collections for minister's salary in 1812, 1813, 1826, 1827.
- 7 A manuscript volume, containing pew rent accounts and collections for minister's salary in 1819, 1820, 1821.
- 8 A manuscript volume, containing pew rent accounts and collections for minister's salary in 1823, 1824, 1825, 1826.
- 9 A bound volume, entitled *Church Ledger A*, containing accounts with individual parishioners 1769-1793. Indexed.

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- 10 A bound volume, entitled *Church Ledger B*, containing accounts with individual parishioners 1793-1807. Indexed.
- 11 A bound volume, entitled *Church Ledger C*, containing accounts with individual parishioners 1807-1832. Not indexed.
- 12 A bound volume, entitled *Treasurer's Book E*, containing general parochial accounts 1860-1881.

[Editor's note: The *Day Book* kept by William Emott, treasurer 1788-1825, is referred to in 8, 10, 11, but is now lost.

The *Day Book*, or *Church Ledger D* 1825-1860, was lost in the fire which destroyed the house of Thomas L. Davies, treasurer 1825-1864.]

- 13 A bound volume, entitled *Ledger B, all accounts*, containing entries 1880-1889.
- 14 A bound volume, entitled *Day Book B*, containing general parochial accounts 1880-1891.
- 15 A bound volume, entitled *Cash*, containing general parochial accounts, 1892-1904.
- 16 A bound volume, entitled *Cash*, containing general parochial accounts from January 2d, 1904.
- 17-24 8 small volumes, containing pew rent accounts 1860-1899.
- 25 A small bound volume, containing Dr. Reed's account of receipts and disbursements, 1828, in behalf of the burying ground.
- 26 Volume containing the stubs of the certificates issued by the Corporation for the erection of the second church building in 1834.
- 27 Volume containing the account of the building fund for the third church, from May 9th, 1887, to February 9th, 1889.

### PARISH MANUSCRIPTS

Nearly 600 separate documents, supplementary to the records of the secretary and treasurer.

The earliest of these papers is dated 1763, and, thereafter, they accumulated gradually for a century.

When the church on Market street was abandoned, they were removed to the new church and forgotten.

In 1902 the present Rector, the Rev. Alexander G. Cummins, rediscovered them, in the organ-motor room, in a condition of much disorder.

They were then cleaned and mounted by Miss Cornelia Dodge Kinkadee and Miss Helen Wilkinson Reynolds.

After that, they were sorted by subject and numbered and a catalogue of them made.



## *The Records of Christ Church*

This present volume frequently quotes them and gives reference to them by the numbers of the catalogue. Without the fortunate discovery of these papers by the Rev. Dr. Cummins, the early history of this parish could not have been written with the fullness that they have made possible.

### PARISH REGISTER

- A A manuscript volume, entitled *The Parish Register of the Christnings of Christ Church in Poughkeepsie Commencing 19th Octr 1766 By William Emott.*

William Emott was very early the clerk of the Church, and it was the duty of the clerk to keep the register of baptisms. The entries in this volume are from October 19th, 1766, to December 11th, 1800. To, and including, August 22d, 1785, the writing is that of Mr. Emott. The remaining entries are partly in an unidentified hand and partly in that of the Rev. John J. Sayrs.

- B A manuscript volume, containing records of baptisms, marriages and burials, 1796, 1797, 1798, all in the writing of the Rev. John J. Sayrs, and bearing his signature.

- C A manuscript volume, endorsed *A correct register of Baptisms, Marriages & funerals, during my ministry at Poughkeepsie, Barzillai Bulkley.* The entries are from September 30th, 1806, to July 30th, 1809.

The three manuscript volumes, above, have been fastened to the fly-leaf of the first bound volume of the register, No. 1, below.

- 1 A bound volume, *Parish Register, No. 1*, purchased by the Rev. Philander Chase in the autumn of 1801. In the front of the volume is the following preface:

Be it observed that The following book of records was commenced on the 20th day of September in the year of our Lord 1801, 28 years after the date of the letters of incorporation to the vestry of Christ's Church in the town of Poughkeepsie, county of Dutchess, & state of New York.

During this interim the office of Rector was successively filled by the Rev'd Messrs. John Beardsley, Henry Van Dyck, \* \* \* Speering, John Sayrs, & Philander Chase; all of whom, excepting the latter, moved away without leaving behind them any complete account of baptisms, births, &c, which took place during their respective rectorships.

## *The Records of Christ Church*

Of these neglects a great derangement was the consequence. A few persons, it should seem, in proper time applied to the Clerk of the Church & had the births and baptisms of their children regularly recorded in a book kept for the purpose; but the number who did so bore so small proportion to those who neglected, that it was thought most fitting the importance of the thing to go back to the beginning & to bring up all the records to the present day.

But in this work there readily appeared many difficulties & some impossibilities. Many had died, many had moved away, and the private records of some had been taken out of the way.

Still, the work, notwithstanding its unavoidable defects, was thought so necessary for the good order and prosperity of the Church & society at large, that no difficulties were deemed sufficient to deter from the performance of it.

Accordingly, on ye 26th day of Sepr the retrospective work was begun; and on ye — of — anno Domini all remediable deficiencies were supplied. The dates of birth were taken from family records, & those of Baptisms & by whom performed from the most authentic documents which could be obtained.

It was thought proper that heads of families should give in the dates of their births, together with the dates of the births and baptisms of their own children, whenever they could be ascertained, whether those children were present in, or absent from, the parish, or whether they had been removed by death. This has occasioned some repetition, where the children of aged parents have remained and become heads of families in the parish; but this, in some measure, was inseparable from perspicuity.

It is to be observed also that the names of none but those of whose baptisms the Church entertained no doubt are inserted in this book.

**This volume contains:**

“An Account of heads of families now living in & belonging to ye parish of Christ’s Church.” (Compiled by the Rev. Philander Chase.)

Baptisms 1799-1847

Marriages 1800-1847

Confirmations 1846

List of Communicants for 1846, 1847; (compiled by the Rev. Homer Wheaton).

## *The Records of Christ Church*

2 A bound volume, *Parish Register, No. 2*, containing:

Baptisms	1847-1887
Confirmations	1847-1887
Marriages	1847-1888
Burials	1847-1888
Communicants	1847-1859

D Supplementary to *Parish Register, No. 2*, is a volume of burial records, the entries in which extend from October 8th, 1824, to November 8th, 1854. The entries were made by the several sextons of Christ Church and include mention of interments conducted by them, not only in the English burying ground, but in the Dutch yard and in family enclosures at scattered points, the sextons having apparently been village undertakers.

3 A bound volume, *Parish Register, No. 3*, containing:

Baptisms	1888-1900
Confirmations	1888-1900
Marriages	1888-1900
Burials	1888-1900

4 A bound volume, *Parish Register, No. 4*, containing:

Baptisms	1900-
Confirmations	1901-
Marriages	1900-
Burials	1900-
Communicants	1905-

[Editor's note:

In America, in the colonial period, in the absence of an Episcopate, confirmation was unobtainable.

In 1787, immediately after his consecration, Bishop Provoost promised a visitation to Christ Church, but there is no evidence that he came until 1793, when he reported to the Diocesan Convention that he had been to Poughkeepsie, but did not state whether he had administered confirmation.

When the American Episcopate was first established, large numbers of persons were confirmed, but many years followed in which the Bishops seldom administered the rite; they valued their Episcopal powers only in connection with ordination. Bishop White, himself, never received confirmation.<sup>1</sup>

There is reason to believe that Bishop Moore confirmed in Christ Church in 1805. Between 1805 and 1855 confirmation was

<sup>1</sup> McConnell's *History of the American Episcopal Church*, p. 282.

## *The Records of Christ Church*

held here thirteen recorded times.<sup>1</sup> Since 1855 the visitations have been annual.

Up to 1846 the names of those confirmed are not recorded and the communicant membership of Christ Church is not accurately known.

In 1846 the Rev. Homer Wheaton became Rector and instituted a communicant register, which he continued through his rectorate.

The list begun in 1847 by Mr. Wheaton's successor, the Rev. Samuel Buel (Rector 1847-1866), ends in 1859.

Dr. Cady, Dr. Ziegenfuss and Mr. Weikert, whose rectorates extended from 1866 to 1900, made no entries in the *Register* of the names of communicants, as such, but recorded confirmations.

From August 1st, 1858, to March 11th, 1900, one thousand one hundred and seventy-three persons were confirmed and, in 1905, the editor of this present volume compiled a list of these 1173 names, with annotations regarding each individual's relation to the parish in 1905, so far as careful enquiry could determine the same.

The Rector of the parish endorsed this list, and entered in Volume 4 of the *Register* the names of all those who, in 1905, were known to claim membership in Christ Church, with the addition of the names of those confirmed persons who had been received into the parish from outside sources.

This list of 1905 is subject to the inaccuracies of any like work, but is as correct as conscientious effort could make it.

In 1811, Dr. Reed reported to the diocese seventy communicants in Christ Church; in 1910 the number is seven hundred and twenty-eight.]

## GIFTS AND MEMORIALS

### FORMING PART OF THE FABRIC OR FURNISHINGS OF THE PRESENT CHURCH BUILDING

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#### WINDOWS

A subject scheme for the windows was prepared by the architect when the church was built, the name of the parish forming the basis for the plan. With but two exceptions the windows are all the work of Clayton and Bell, of London, and were placed by Maitland Armstrong and Company, of New York.

<sup>1</sup> *Journal of the Convention of the Diocese of New York, 1805-1855 and Parish Register.*

## *The Records of Christ Church*

### THE CHANCEL WINDOW

Placed in 1888; given by surviving children of the Rt. Rev. Alonzo Potter, and of the Rt. Rev. Horatio Potter. Consists of a rose window: subject, "Majesty"; and of three Gothic lancets: subjects, "The Good Shepherd," between St. James and St. John.

Inscription on dexter light,—*"Alonzo Potter, III Bishop of Pennsylvania, 1845-1865. Born July 6, 1800. Died July 4, 1865."*

Inscription on sinister light,—*"Horatio Potter, VI Bishop of New York, 1854-1887. Born February 9, 1801. Died January 2, 1887."*

### THE WEST WINDOW

Placed in 1890; given by Mr. Albert Tower. Consists of three Gothic lancets: subject, the story of the Life of Christ from the Annunciation to the Ascension. At Easter 1901 the sons of Mr. Albert Tower placed below this window a tablet, dedicating the window to the memory of their father and their mother. Inscription,—*"To the Glory of God and to the Sacred Memory of Albert Tower, November 8, A.D., 1817, December 24, A.D. 1891, and Anna Tower, August 28, A.D. 1828, May 31, A.D. 1897, This Window is Dedicated. The Righteous Live forevermore; Their Reward is with the Lord, And the Care of Them is with the Most High."*

### WINDOWS IN THE NORTH AISLE

#### Events in the Public Ministry of Christ

1 Placed in 1888; given by Mrs. John Reade Stuyvesant and her children,—Mrs. Robert Sanford (Helen M. Hooker Stuyvesant), Mrs. Francis Butler (Katharine Livingston Stuyvesant), John Reade Stuyvesant 2d, and Miss Anna Elizabeth Stuyvesant.

Subject, Christ and the Children. Inscription,—*"Of Such is the Kingdom of Heaven." "In Memory of John Reade Stuyvesant. Born June 10, 1798. Died December 8, 1853."*

2 Placed in 1890; given by William Gibson. Subject, the Raising of Lazarus. Inscription,—*"When He thus had Spoken He Cried with a Loud Voice, Lazarus Come Forth." "Jane Gibson 1855. Mary Gibson 1886. Mary Gibson Richards 1888. William Gibson 1898."* By the courtesy of Guy C. Bayley, M.D., William Gibson's own name was added, after his death, to those already on the window.

3 Placed in 1889; given by Roland R. Dennis. Subject, the Transfiguration. Inscription,—*"James McKim Dennis, Died October 22, 1882. Cyrus Cornell Dennis, Died December 30, 1884."*

## *The Records of Christ Church*

4 Placed in 1889; given by John C. Otis, M.D., and Katharine Haviland Otis, his wife. Subject, the Raising of Jairus Daughter. Inscription,—“Damsel, I Say Unto Thee, Arise.” “Annie S. Otis, April 21, 1884.”

5 Placed in 1888; subject, the Sermon on the Mount. Inscription,—“Blessed are they that hear the word of God and keep it.” “In Memory of Edward Rollinson. Born July 6, 1860. Died February 20, 1888.”

Edward Innis Rollinson was a communicant of the Episcopal Church; he died of yellow fever at Georgetown, British Guiana, South America, and his body could not be brought home for burial. The window was given by his mother, Mrs. Joseph Rollinson, and his sisters, Mrs. Henry Barroll, Mrs. Henry Booth, Mrs. Louis Sweeny and Mrs. Morris Poucher.

### WINDOWS IN THE SOUTH TRANSEPT

#### Old Testament Prophetic Types

1 The west light; not yet placed. Subject assigned, the Creation.

2 The south window. Placed in 1889; given by Mrs. Adolphus Hamilton. Consists of a rose window: subject, a Madonna and Child; and of three Gothic lancets: subject, a Jesse Tree, the ancestral line of Christ. Inscription,—“To the Glory of God and in Memory of Adolphus Hamilton.”

3 An east light. Placed in 1908; given by Mrs. Charles H. Buckingham. Subject, Abraham's Sacrifice of Isaac. Inscription,—“My Son, God will provide Himself a Lamb.” “In Loving Memory of Charles Henry Buckingham. September 13th, 1842. May 12th, 1904.”

4 An east light. Placed in 1903; given by Mrs. William B. Carpenter. Subject, the Brazen Serpent. Inscription,—“Moses Made a Serpent of Brass and Put It upon a Pole.” “William B. Carpenter. November 26, 1843. February 7, 1902.”

5 An east light. Placed in 1897; given by the Sunday School and its friends. Subject, the Translation of Elijah. Inscription,—“I pray Thee let a double portion of Thy Spirit be upon Me.” “To the Glory of God and in Loving Memory of Robert Van Kleeck. July 19, 1841. Sept. 23, 1893.”

## *The Records of Christ Church*

### WINDOWS IN THE NORTH TRANSEPT

Hymns sung by the Primitive Christian Church and Incorporated in the Prayer Book Offices for Morning and Evening Prayer

1 An east light. Placed in 1890; given by the King's Daughters Subject, the Magnificat. Inscription,—“My soul Doth Magnify the Lord and My Spirit Hath Rejoiced in God my Saviour.”

2 An east light. Placed in 1908; given by the Rev. Walter Mitchell and Amy Carpenter Mitchell, his wife. Subject, the Nunc Dimittis. Inscription,—“Lord, Now Lettest Thou Thy Servant Depart in Peace.” “To the Glory of God and in Memory of Philipina Fields Carpenter.”

Mrs. Carpenter's body was interred in a burying ground of the Friends in New England and, according to the custom of the Friends, the grave was not marked. This window fulfilled the wish of her daughter, Mrs. Mitchell, that her name should be perpetuated. Mrs. Mitchell, at her death, entrusted to her husband the placing of the window, and a further touch of feeling is added to the sentiment attached to it by the fact that, the day it was unveiled, Mr. Mitchell's funeral service was held in the church.

3 The north window. Placed in 1890; given by Mrs. George M. Van Kleeck and Mrs. Edgar M. Van Kleeck. Consists of a rose window and three Gothic lancets. Subject, the Te Deum. Inscription,—“When Thou Hadst Overcome the Sharpness of Death Thou Didst Open the Kingdom of Heaven to All Believers.” “In Memoriam 1890. George M. Van Kleeck. Edgar M. Van Kleeck.”

4 A west light, not yet placed. Subject assigned, the Benedictus.

5 A west light. Placed in 1901; given by Mrs. Benjamin R. Tenney.<sup>9</sup> Subject, the Benedicite. Inscription,—“O Ananias, Azarias, & Misael Bless ye The Lord.” “To the Glory of God and in Loving Memory of Benjamin Rowe Tenney. March 28, 1822. December 13, 1898.” This window is of American glass; designed and made by Maitland Armstrong and Company of New York.

### WINDOWS IN THE AMBULATORY

On the south wall. Placed in 1888; given by the Sunday School, assisted by Mrs. Albert Tower. Seven small lights; subjects, “the Seven Angels who stand in the Presence of God.” Four lancets, representing the Archangels, St. Michael, St. Gabriel, St. Raphael and St. Uriel. Three quatre-foils, representing the three angels, un-

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named in Christian art, bearing insignia of the Trinity before whom they stand.

Over ambulatory door. Placed in 1897; given by William B. Carpenter. Subject, one of Raphael's angel heads. Inscription,—“In Loving Memory of Virginia Carpenter. April 20, 1878. November 16, 1882.”

### WINDOWS IN THE BAPTISTRY

Placed in 1897; given by James W. Hinkley. Seven small lights; subjects, baptismal types,—Noah, Patriarch, representing the Ark; Moses, Patriarch, representing the Red Sea; Aaron, Priest, representing the Cloudy Pillar; St. John the Baptist, representing the Baptism of Christ; St. Philip, representing the Baptism of the Eunuch; St. Peter, representing the Baptism of Cornelius; St. Paul, representing the Baptism of the Jailer.

A brass plate, beneath the middle one of the seven windows, marks them all. Inscription,—“In Loving Memory of Mary A. Hinkley. February 14, 1831—March 18, 1896.”

### WINDOWS IN THE MAIN VESTIBULE

Four small lancets; subjects assigned, the Four Evangelists.

Two lights in the east wall, placed in 1888; given by the Sunday School, assisted by Mrs. Albert Tower. Subjects, St. Matthew and St. Mark.

Two lights in the west wall, not yet placed. Subjects, St. Luke and St. John.

### WINDOWS IN THE CLOISTER AISLE

Four small lights; placed in 1888; given by the Sunday School, assisted by Mrs. Albert Tower. Subjects, the Latin Fathers of the Church,—St. Gregory, St. Augustine, St. Jerome and St. Ambrose.

### THE JEWELLED CROSS

A lancet in the west end of the nave, near the peak of the roof, not included in the original window scheme. It was cut as a ventilator, and was filled at first with plain glass. In 1889 stained glass was placed in it, the work of Maitland Armstrong and Company. The design of a cross was selected by Dr. Ziegenfuss, who named the window the “Jeweled Cross” from its rich coloring. It was the gift of the King's Daughters.

### THE WINDOWS IN THE ROOF

Cut for light and ventilation, after plans by William A. Potter. Filled with clouded glass from the Tiffany Glass and Decorating Company. Given by the Ladies' Aid Society in 1895.



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### ECCLESIASTICAL FURNISHINGS

The Altar. Given in 1888, by the Ladies' Aid Society.

The credence-table. Given in 1888, by the King's Daughters.

The Bishop's chair. Given in 1888, by Mrs. S. C. Abel. Inscription, "In Loving Memory of J. Grace & Adele A. Abel. The Gift of Their Mother."

The sedilia. Given in 1906, by Mrs. Charles H. Buckingham.

The Altar-rail. Given in 1888, by Le Grand Dodge.

The choir-stalls and rood-screen. Given in 1888, by the Ladies Aid Society.

The eagle lectern. Given in 1888, by surviving children of Charles Crooke,—Mrs. James Emott (Helen Mary Crooke), John J. Crooke, Miss Julia Crooke, Robert Crooke, Lewis Crooke, Mrs. Augustus Doughty (Margaret Livingston Crooke).

Inscription,—“In Memoriam. 1870-1887.”

Those in whose memory it was given were:

Charles Crooke; deceased October 11, 1875.

Anna Neher, wife of Charles Crooke; deceased October 14, 1870.

Cornelia Crooke, wife of Le Grand Dodge; deceased November 15, 1880.

Henry Suydam Crooke; deceased April 27, 1884.

Sarah Elizabeth Reynolds, wife of Lewis Crooke; deceased November 6, 1885.

Lewis Crooke; deceased December 28, 1887.

The brass pulpit. Given at Easter, 1906, by Mrs. James W. Hinkley.

The brass litany-desk. Given at Easter, 1907, by Mrs. Charles H. Buckingham.

The font. Given in 1845, by ladies of the parish.

Hymn-boards. Two for the nave, given in 1888. Two for the transepts, given at Easter, 1901. All four given by Dr. and Mrs. John C. Otis.

### CHURCH PLATE

A flagon, not used. Made in the first quarter of the nineteenth century by John W. Forbes, silversmith, of New York City.

## *The Records of Christ Church*

Two chalices. Not used. No hall-marks. Probably date from Dr. Reed's rectorate. Possibly represent the silver of the beaker and two cups presented to the Church in 1775.

A paten. Not used. Made by Ball, Tompkins & Black of New York City, a firm in existence 1839-1851.

A paten, now used. Made in the first quarter of the nineteenth century by John W. Forbes, silversmith, of New York City.

Two silver cruets. Given by Mrs. Charles H. Buckingham. Inscription,—“Presented to Christ Church, Poughkeepsie, N. Y. Easter, 1907.”

A chalice and a paten. Given by Mrs. Charles M. Niles and Miss Helen Choate Parker. Inscription,—“To the Glory of God and in loving memory of Edward Hazen Parker and Sarah Olcott his wife. Given by their daughters, Easter, 1897.”

A carved and jeweled chalice. Given by the Rev. George Blackburn Kinkead and Miss Cornelia Dodge Kinkead at Easter, 1905. Inscription,—“A.M.D.G. In Memoriam Le Grand Dodge, Natus 1815, Obit 1892.”

A chalice. Given by Mrs. James W. Hinkley. Inscription,—“Deo Gratias. Datum Ecclesiae Christi, Poughkeepsie, Neo-Eboracensi Die Nativitatis Domini MCMVI.”

A spoon. Given by Miss Jane L. Hinkley in 1907.

Two silver alms-basins. Given by Mrs. John Reade. Inscription,—“A donation to Christ Church from Catherine Reade 1818.”

Two silver alms-basins. Given by Mrs. James Hooker. Inscription,—“Presented to Christ Church, Poughkeepsie, by Helen S. Hooker. Christmas, 1870.”

Two silver alms-basins. Given anonymously. Inscription,—“Presented to Christ Church, Poughkeepsie, N. Y. Easter, 1908.”

### BRASSES

Altar-cross, and two flower-vases. Given anonymously at Easter-Tide, 1877.

Two flower-vases. Given by Mrs. Charles H. Buckingham at Christmas, 1906.

## *The Records of Christ Church*

Altar-desk. Given by Miss Charlotte Davies in October, 1877; imported by her from London. Inscription,—“Presented to Christ Church, Poughkeepsie, N. Y., by C. D.”

Alms-basin. Given by Mrs. John Thompson at Easter, 1878, in memory of her father, James Bailey, of Plattsburgh, N. Y.

Baptismal ewer. Given by a Sunday School class. Inscription,—“Easter, 1885. Mary J. Allen, Teacher. Julia Sague. Millie Heinze. Hattie Howard. Tillie Sweet. Etta Delmar. Mary Rupley. Mary Page. Carrie Baumbusch. Mary Ranns. Minnie Weyant. Nettie Bloomer. Annie Atkins. Kittie Tucker. Katie Pike.”

Processional cross. Given by Augustus Doughty, Peter B. Hayt, James G. Porteous M.D. and James L. Williams in 1894. Inscription,—“In Memoriam Ven. Henry L. Ziegenfuss, D.D., Rector of Christ Church 1875-1894.”

### BOOKS

Altar service-book. Inscription,—“Presented by Albert Edward Tower, Easter, 1896.”

Lectern Bibles. At Easter, 1889, a Bible was given by Mrs. John Kinkead and Miss Edith Hamilton, in memory of their father, Adolphus Hamilton, which was in continuous use for twenty-one years. At Easter, 1910, a Bible was given by Mrs. Charles J. Meade, in memory of her father. Inscription,—“In Memoriam William John Smith. Obit January 10, 1910. Easter Day, 1910.”

Litany-desk service-book. Given by Mrs. Henry T. Wilson, 189 (?). Inscription,—“In Memoriam Edward Livingston Van Buren. March 10th, 1873.”

### TABLETS

Cornwell  
Placed in 1904

In Loving Memory of  
Antoinette Cornwell  
Who Died May Ninth MCMIV  
“Make Her to be Numbered  
With Thy Saints  
In Glory Everlasting.”

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Davies  
Placed in 1907

Ad Majorem Dei Gloriam  
I. H. S.  
1763 William Davies 1857  
Warden and Vestryman for 19 years  
and  
1792 General Thomas L. Davies 1880  
His son  
Warden and Vestryman for 47 years  
Reverently presented to Christ Church  
By their Great-Great-Grandson and Great-Grandson  
Peter Townsend Coxe  
Son of  
Macgrane Coxe and Lena Townsend Crawford Coxe  
1907  
For they rest from their labours.

Parker  
Placed in 1899

In  
Memoriam  
Edward Hazen Parker  
M. D.  
March 7, 1823  
November 10, 1896,  
For many years a  
Faithful and Devout  
Communicant, Vestryman  
And Warden of this Church.

Phinney  
Placed in 1893

To the  
Glory of God  
And In  
Loving Memory Of  
Lydia  
Ingraham Phinney.

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Potter

Placed in 1904

This Tablet is placed here  
to commemorate the ministry within these walls of  
The Rev'd Eliphalet Nott Potter, D.D., LL.D.  
Son of the Right Reverend Alonzo Potter D.D., LL.D.  
Sometime President of Union University & later of Hobart College, N.Y.  
who during a vacancy in the Rectorship of the parish  
in the year 1900  
officiated here with signal acceptance and  
unwearied devotion.

Born, September 20, 1836.

Died February 6, 1901.

"And I raised up of your sons for Prophets, saith the Lord."

Amos ii, 11.

Reed

Placed in 1845

In Memory  
Of  
John Reed, D.D.  
Died 6th July 1845;  
Aged 68 years  
Thirty-five years the faithful  
and devoted  
Rector of this Church.  
Erected by the Vestry,  
in testimony of the universal affection  
and veneration of the Parish.


Reynolds

Placed in 1901

I. H. S.  
In Loving Memory  
Of  
John Richardson Reynolds  
March 17, A.D. 1847  
April 30, A.D. 1889  
I Know That My  
Redeemer Liveth.

## *The Records of Christ Church*

Street  
Placed in 1894

To the Glory of God  
  
In Loving Memory Of  
William I. Street  
1808-1863  
and his wife  
Susan Watts Kearney  
1818-1893  
"Be thou faithful unto death  
and I will give thee a crown of Life."  
Erected by their children,  
William A. Street & Anna Livingston Morton.

### OTHER GIFTS

The Ziegenfuss Memorial Library.

After the death of Dr. Ziegenfuss two of his devotedly attached friends, John Calhoun Otis, M.D., and the late Putnam Frost Spaulding, were the leaders of a movement to keep intact his library of three thousand volumes and place it in the custody of the Church. The library was purchased May 23d, 1894, from the executors of Dr. Ziegenfuss's estate, for \$2,500.00, and, later, was formally presented to Christ Church, as a memorial to Dr. Ziegenfuss, by the Library Association formed by Dr. Otis and Mr. Spaulding. The presentation of the library was made in the name of:

Henry Booth	Samuel K. Rupley
George Cornwell	John K. Sague
Irving Elting	Putnam Frost Spaulding
Mrs. Irving Elting	Mrs. Charles W. Swift
Peter B. Hayt	Hudson Taylor
John Kinkad, M.D.	The Rev. Samuel A. Weikert
Edward T. Mason	The Rev. J. C. S. Weills
John C. Otis, M.D.	James L. Williams
Sylvester Pier	Hiram S. Wiltsie

Mosaic floor, in main vestibule of the church. Given by Mrs. Albert Tower in 1897.

Large photograph of a portrait of the Rev. John Reed, S. T. D. Presented in 1906 by his great-grandson, the Hon. Macgrane Cox. Hung in the parish house.

## *The Records of Christ Church*

Large, antique, oil painting. Given at Easter, 1903, by Mr. John W. Dale. Subject, the appearance of Christ to Mary Magdalene on the first Easter morning. Hung in the parish house.

### MEMORANDA OF REPAIRS AND IMPROVEMENTS

#### MADE TO CHRIST CHURCH

#### THE GIFT OF MRS. CHARLES H. BUCKINGHAM

#### IN THE CHURCH

1906

A quartered oak floor. New Axminster carpet. New hassocks. Pew cushions renovated. Lower pew partitions cut out. Mosaic floors in north and south transept vestibules. Oak entrance doors cleaned and varnished. New steam heating system, with increased capacity and equipment. Full electric lighting system and fixtures.

Upper portion of choir-screen, with the rood, removed. Carved oak sedilia. New Altar-hangings and curtains for chancel wall. Two cut glass vases for the Altar. Two brass vases for the Altar. Lectern, Altar-rail and Altar-brasses done over.

Carpet protector of heavy duck for chancel floor, when chancel is being used other than for Church services. A supply of fibre plant saucers for protection of chancel carpet, on occasion of festival decorations. Two umbrella racks for main vestibule. Miscellaneous minor repairs to walls, pews, doorways, windows, etc.

1907

Two silver cruets for the celebration of the Holy Communion and a brass litany-desk, at Easter.

1908

A memorial stained glass window.

#### IN THE PARISH HOUSE

1906

New steam heating system throughout, with increased capacity and equipment. New plumbing system throughout, including the addition of a forty-gallon boiler supplying running hot water for all basins.

Three toilet rooms, finished with tiled floors and wainscoting, steel ceilings and side walls, marble panelings, combination gas and electric lighting, plate glass incidental fixtures, four dozen hand towels, etc.

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New room, for general parish uses, made from unfinished portions of cellar; finished in hard wood, with steel ceiling, combination gas and electric lighting and large lockers; one new window cut, three old windows enlarged, window areas rebuilt and new area drains made. New floor laid in the choir-vestry; choir-vestry painted and kalso-mined; chimney repaired; new lockers added; a door cut into the cellar, &c.

Dark cellar passage from choir-vestry to new room finished in hard wood, with steel ceiling, and made into a light hallway. Kitchen enlarged by the removal of old partition walls and winding stairs; new floor laid; broad staircase built; one window enlarged, another cut in area door; all areas rebuilt and redrained; new electric lights added; the room painted; dumbwaiter to parish house put in; three folding Mission screens, new range, new sink, new refrigerator and new cooking utensils provided.

Window sashes in Sunday School room rehung; floor stained; three Mission tables, three Mission folding screens, 150 folding chairs, a hand truck and five portable coat racks provided.

Ambulatory floor done over; walls painted, woodwork treated; new lockers built; large skylight ventilator cut.

Hard wood floor laid in the study; study walls painted; fireplace retiled; new gas fixtures put in.

Hard wood floor laid in the robing-room; robing-room walls painted; two lockers added, new plumbing fixtures installed; large skylight ventilator cut.

1907

A skylight cut and large windows made in the study. A door and a landscape window cut in ambulatory between church and parish house.

1908

150 camp chairs.

### MISCELLANEOUS

1906

A connection with the Carroll street sewer instituted and improved connection made with Academy street.

Roof of church and roof of parish house repaired, and copper valleys added. Copper gutters put on roof of parish house and of study. All



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stone steps and portions of other stone work pointed. Front entrance steps entirely rebuilt, on a foundation of crushed stone. East lawn filled in; main drive and side path regavelled. Road cut from Carroll street to kitchen and cellar entrances. Lattice enclosure built near cellar area; kitchen area storm door rebuilt; north transept area cemented and new drain laid from it, part of cellar floor cemented; new coal bin built.

Ornamental trees planted.

1907

Walls of church and tower pointed. Copper gutters put on the church. Circle drive repaired and graded. New footpath made on north side. A flag sidewalk laid on the Montgomery street boundary of the church square.

Trees and shrubs set out.

1908

A flag sidewalk, curb and gutter laid on the Carroll street boundary of the church square.

A flag pole erected on the north side of the square, with flag.

Trees and shrubs set out.

1910

The sidewalk on the Academy street boundary of the church square relaid.

Shrubs set out.

A vacuum cleaner provided.

### ENDOWMENT FUND

Christ Church receives the income from the following invested funds:

Under the will of Mrs. Walter Trivett a fund was received in 1847, the income from which the will directed should be used "for the support of aged poor persons."	\$2,000.00
Under the will of John Guy Vassar a fund was received in 1890, the income from which the will directed should be used "for the purchase of books, tracts, papers, etc. for the Sunday School."	476.25

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Under the will of Mrs. Edgar M. Van Kleeck a fund was received in 1899, the income from which the will directed should be used for "setting apart and keeping free for the use of strangers, perpetually, one of the largest pews in the church edifice, well located, and keeping the same sufficiently provided with books and other comfortable pew furniture; and in case of failure to observe and keep the said condition, said sum shall be forfeited." \$3,000.00

Under the will of William B. Carpenter a fund was received in 1902, to be known as "The Virginia Carpenter Fund," the income from which the will directed should be used for "refreshments for the children of the Sunday School at their yearly Christmas festival and at their yearly summer picnic." 500.00

The Rectory Maintenance Fund; a gift in 1902 from Mrs. Martha Barnard Jones. 500.00

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TOTAL \$6,476.25

### THE GENERAL ENDOWMENT FUND

The General Endowment Fund of the parish was established by the Rector and the vestry in February, 1905, since which date it has grown to be \$2,694.96, by the accumulation of many small sums from scattered sources. The following rules were adopted by the vestry for the government of this fund:

#### RULE 1

All funds placed by gift, bequest, or the action of the Rector and Vestry in this Fund shall be invested: First, in Savings Banks approved by the State of New York; Secondly, in approved bonds, recommended by the Finance Committee, and approved by the President of the Poughkeepsie Savings Bank and the President of the Farmers' and Manufacturers' National Bank of Poughkeepsie, jointly.

#### RULE 2

This Fund shall remain intact until it shall have reached the sum of \$10,000.00, the interest being added to the Fund and reinvested each year as provided for in Rule 1. After the investment fund reaches the sum of \$10,000.00, one-half the interest may be used as the Rector and Vestry may determine, the other half shall be reinvested and added to the principal as specified in Rule 1. After the invested funds reach

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the sum of \$25,000.00, the interest may be used as the Rector and Vestry may determine, except ten per cent of the total interest, which shall be reinvested as provided for in Rule 1.

### RULE 3

All sums given for searching the Register of the Church, for certificates, for the use of the church at weddings or funerals, and at least one plate collection each year, shall be added to and become a part of this Endowment Fund,—as shall all bequests made directly and specifically for the Fund.

### RULE 4

The form of bequest shall be: I give and bequeath to the Rector and Inhabitants of Poughkeepsie in Communion with the Protestant Episcopal Church of the State of New York, commonly known as Christ Church, the sum of ..... dollars, to constitute and form a part of a Permanent Endowment Fund, whereof the interest and income only shall be used for, and applied to, the purposes of said Church.

### RULE 5

The Clerk of the Vestry shall procure and keep a suitable book in which shall be entered all bequests, with the name of the donor, all sums applied to this Fund, and from what source derived, and also when, and how, invested. He shall also inscribe in the beginning of said book the resolution creating this Fund, and the rules governing it.

Since the establishment of the General § Endowment Fund, two memorial gifts have been pledged:

*The Louisa Hayes Cummins Memorial*, given by the Rev. Alexander G. Cummins; this memorial will form part of the General Endowment and will be governed by the Rules of that Fund; it is to amount when completed to . . . . . \$1,000.00

*The P. Frost Spaulding Memorial*, given by Mr. Arthur Frost Spaulding; this memorial is a separate and distinct Fund, the income from which is to be used toward the support of the music in the Church; it is to amount when completed to \$1,000.00

These two memorial funds are being given upon the principal of gradual accumulation, which, it is hoped, may commend itself generally, as one that affords opportunity for the creation of memorials more conveniently than the presentation of a fixed sum at one time.

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### CORRESPONDENCE, PROCEEDINGS, ETC., OF CHRIST CHURCH, POUGHKEEPSIE, AND TRINITY CHURCH, FISHKILL, REGARDING THEIR JOINT INTERESTS IN THE GLEBE

#### 1. *Vestry Minutes*, Vol. 1, p. 23.

1773, Aug. 17, It being represented to this Board that the purchase of ye first or Old Glebe being originally designed for the Benefit of Poughkeepsie, the Nine Partners, Beekmans Precinct and Rombout Precinct, and it afterwards being Completed for the Benefit of Poughkeepsie Precinct and Rumbout Precinct only (with the Consent of the Nine Partners and Beekmans Precinct), it was agreed between Poughkeepsie Precinct and Rombout Precinct that the said Glebe, so purchased, should ever remain and be an Entire Glebe for the Use of the Rector having the Cure of the Churches of the said two Precincts of Poughkeepsie and Rombout. But that in Case the Congregations of the said respective Precincts of Poughkeepsie and Rombout should at any time find themselves able to support two Rectors, and should mutually agree to Call one more so as to have one Rector for each Church, independent of the other, then the Church of Poughkeepsie should thereupon refund or pay back to the Church of Rumbout Precinct such sum of money as they have advanced both for the purchase of the said Glebe and for what they paid for the finishing the Building thereon:—This Board taking the same into Consideration are of oppinion that the said agreement is Just and reasonable, and do agree and Resolve that this Corporation shall and will stand to and perform the Said agreement, and order that the Secretary deliver a Copy hereof to the Rector for the Use of the Church wardens and vestrymen of the Church of Rombout Precinct.

#### 2. *Vestry Minutes*,<sup>1</sup> Vol. 1, p. 25.

1773, Sep. 18, This board having agreed To Consider further Concerning the Old Glebe with Respect To better Secureing the Church wardens and vestry of Rumbout precinct, do resolve that they Know of no way or means better to secure them than what was before done and do agree to send them the following letter and that the Secretary be Order'd accordingly:

Gent'n

When you met the Vestry of the Church of Poughkeepsie on the Eighteenth of last month you laid before them a mater Concerning the Glebe Which Occasioned some uneasiness, to witt, you then requested to be made secure to be paid for one

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half of the Glebe as it should be valued at. This request the Vestry here then lookt on as not agreeable to the original agreement made at the time of fixing the Glebe, but the Vestry promised to lay the matter before a Vestry as of this day.

The matter was accordingly laid before the Board—and they desire me to inform you of the result, which is that they still look on the agreement as they had entred it in their minits, and whereof you have a Copy delivered you signed by me, And that they cannot reced from it. But that if you conceive that that Entry and your Copy is not Sufficient to secure you and oblige a performance on our part: That this Corporation will and stand ready on their part to sign and seal any Instrument proper for them that Council shall advise to secure to you the full and punctual performance thereof. I am

Gent

Yr very Hble Serv<sup>t</sup>

John Davis Secr<sup>y</sup>.

3. *Vestry Minutes*, Vol. 1, p. 27.

1774, Feb. 16, Mr. Beardsley laid before this board a Coppey of a writing from Mr. James Duane, Relating to the difference between this Corporation and the members of the Congregation of Rumbout precinct, When, Considering of the same, this board do agree To Send the following letter and Secretary be Order'd Accordingly:

Gentlemen

At a Meeting of the Vestry here, the Reverend Mr. Beardsley laid before this Board a Coppey of a writing from James Duane Esq'r, which Mr. Terboss delivered to Mr. Beardsley. Which, being read and Considered, the Vestry Conceive that they are Under the Strongest Obligations of Gratitude to Mr. Duane for the friendly Office he has Undertaken, and are of Oppinion with him that no person can be thought of more proper than the Clergy and Vestry of the Church of New York to Determine of Controversie between you and this Corporation (if any their does exist). If, when Mr. Terbos delivered the above Coppey he had also delivered to him a memorandum in writing of what you demand of Us, we should have been able To have Informed you how far we Could Comply with your request, but as that has been Omitted, which we Impute to an Inadvertency to Mr. Duane's Request, the Vestry now Request of you that you would lay before their Board a state of

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your Demands in writing, Subscribed by the persons with whom this Corporation are to treat on the subject, that the same may be duly attended to and Considered of: and we are not without hopes that matters may be Amicably adjusted between Ourselves without giving those worthy Gentlemen any Trouble about it.

At the Same time the Vestry, Considering how Absolutely Necessary it is for the Security and promotion of the Church here that their Clergyman be secured in the payment of his full Salary, and Understanding that since Beekmans Precinct dismissed Mr. Beardsley no proper security has been given him to secure the payment to him of that Quarter, we Can't help mentioning this matter to you as a thing of moment; we on our parts have made proper provision for the Quota of the Nine Partners from the time of his dismissal from thence, and recommend to you to do the same with Regard to the other. With the failure of one, may deprive us both of a Clergyman, and be a means of our being represented in an Unfavorable light to the Venerable Society on whom we so much depend.

I am &c John Davis.

P.S.

it is Our Stated time of  
Meeting in Vestry on the third Saturday  
in nex March which will be on the  
19th of the Month if you have any Matter  
to lay before the Board plese to send it  
before that time.

#### 4. *Vestry Minutes*, Vol. 1, p. 28.

1774, Mch. 19, The Vestry being opened the Rector laid before the board a letter from the Church Wardens (& Vestrymen) of the Church of Rombouts Precinct.

[Editor's note: This original letter is on file; Christ Church Mss., GlebePapers, Section C, No. 3.]

Fishkills March ye 14th, 1774

Gentlemen

Yours of the 16th Ulto we have Received by Mr. Childs by which you Inform us that a Copy of a writing from Jam's Duane Esq'r has been Laid before your Board.

We are glad to find that there is some hopes of Settling the Dispute between us without troubling those worthy Gentle-

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men Mr. Duane proposed to Determine our Dispute. We also find by your Letter that you are at a Loss to know what this Congregation does Demand of you; we did ever Suppose you was well acquainted with our Demand, but for your further Instruction we do here give you a Short Account of what we do demand, which is to be made Secure to one half of the Glebe with a good and Sufficient Title such as we and our Council shall think proper, and, if this Demand does not suit, we are willing to have the whole Glebe sold and our part of the money arising therefrom to be put out and the Interest arising from it to be paid to the Rev'd Mr. Beardsley (if he shall think proper to accept of it) instead of the Glebe, as long as he shall be our Clergyman.

You further add you conceive it to be needful for us to Secure to our Clergyman the full payment of his Salary. We on our part would be heartily glad if it were in our power to Comply with your Request, but as Long as we Remain in such Confusion and our Dispute unsettled we conceive it out of our power at Present.

Pursuant to your Desire we have Stated our Demands and have appointed Capt. Dan'l Ter Boss, Doct'r Jer: Cooper, and Mr. Jno. Halstead and Mr. Jno. Cooke to treat with you on the Subject.

We are Gentlemen with Respect

Your most Ob't Serv'ts

Daniel Ter Boss	}	Wardens.
Richard King		

The letter being read and Considered: it was agreed that a Committee be appointed to meet a Committee Appointed by the Churchwardens of the Church of Rombout Precinct, To Endeavor To Settle the Deference between the two Congregations. Order'd that Bartholomew Noxon, Bartholomew Crannell, Richard Davis & Thomas Poole be a Committee for the abovesaid purpose and that they do Report the Same to this Board.

5. *Vestry Minutes*, Vol. 1, p. 33.

1775, Mch. 18, Mr. Noxon, in behalf of the Committee which were appointed to meet a Committee of the Fishkill Church, Reported that they had met the Said Committee at the house of Mr. Cooper in Rombout Precinct, were they Come to an Agreement That, if this board Approved, they were willing that, when Both Congregations Should agree to part the Mission, the Glebe Should be Appraised by five indiffer-

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ent persons to be Appointed by the Rector of Trinity Church in New York; on the Report, tis Ordered by this Board that John Child prepare a determined and final Answer to be given the Congregation of Fish-kill and that he have the Same ready By Saturday, the 27th day of May 1775, at the house of Bartholomew Crannell where this Board will then meet.

6. *Vestry Minutes*, Vol. 1, p. 34.

1775, May 27, This Board Taken in Consideration the Report of there Committee formerly Appointed to meet a Committee of their Brethren of the Church at Fish Kill—

We are of Oppinion the agreement, which oursaid Committee Enter(ed) into, Ought not, neither Can it be, Complied with for Reasons following: first, that forasmuch as the Original Intention of the Church of Fish Kill, Poughquack, Nine Partners & Poughkeepsie (their Circumstances Requiring it) was that, on the Establishing a Mission by the Venerable Society for propogateing the Gospel in foreign parts, neither of the said Churches should be at liberty to separate from the Other without Mutual Consent, which agreement we Conceive to have been founded in the Clearest Reason for the good of said Churches, as in a Separate State neither of them were Conceived of ability to Support a Missionary, whereas being joined their Mutual Endeavors would bearly do it with credit;

Second, For that we Still insist on the agreement, made in behalf of the Said Churches, by their Representatives, which were deputed by the Said Churches to purchase a Glebe for their joint Use, that (after the purchase of the Glebe in Poughkeepsie) if at any time the Said Churches Should agree and deem themselves of Sufficient Ability to Maintain and Support a minister in Each Church, and in Consequence of Such ability and agreement to Separate, the Glebe at Poughkeepsie to Remain to the Church at Poughkeepsie, the Congregation there Returning to the Congregation at fish Kill, Poughquack and Nine Partners, their part and share of the Money Advanced in purchasing and improving Said Glebe;

Thirdly, that forasmuch as the persons Now pretending and exercising the Right of Manageing the affair of Said Church at Fish Kill have at Sundry times declared that, if Such an Agreement as afore Recited was Entered into, it was done on their part by persons who had not Sufficient Authority to make Such an Agreement; So this Board conceive the Same Objections may lay in future to any agreement now to be made with their Brethren of the Fish Kill Church by their present Representatives; are therefore of Oppinion nothing firm and lasting



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Can be determined on till a Charter of Incorporation for the Church at fish Kill be first Sued out and Established;

Lastly, this Board is of Opinion that untill the Church at FishKill take upon themselves that part of the Mission which Originally was Intended for Poquack and give the Rector Security for his Receiving his Salary for that Quater of his Services which the Church at Fish Kill now Enjoy, So that he may be Enabled to give up the present Security which he has from the Gentlemen at Poughquack: and Until the arrearages of Salary due the Rector for his Services past which have been performed at Fishkill: This Board for the Security of the Rector, the peace of the Church, and the Satisfying the Gentlemen who Remained bound in Poughquack, are determined to treat no farther on the mater Till those Reasonable and Just Requests are Complied with.

I am Gentlemen &c yours

John Davis Secretary.

To the Churchwardens  
and Vestrymen of the Church  
at Rombout Precinct.

This letter is date

Poughkeepsie

June ye 17 1775

at Bottom.

[From December 1777 to March 1780 John Davis occupied the glebe

### 7. *Vestry Minutes*, Vol. 1, p. 45.

1780, March 11, Some of the members of Trinity Church at Fishkill being desirous to meet with the Vestry of Christ Church of Poughkeepsie in Order to confer with them concerning the renting the Glebe, in which they are also intrested—Resolved, therefore, that as many of the Members as think it convenient do meet the Said members of the Church of Fishkill, and that they do report the same to this board at the next meeting.

### 8. *Vestry Minutes*, Vol. 1, p. 46.

1780, March 28, Those members of this Board who met their Brethren of Trinity Church of Fishkill Report that on the tenth (?) Day of March in this present year they, that is to say Richard Davis, Simon Noxon, William Emott and John Davis, Held a Conference in New Hackensack, at House of William Erskin, with Zebulon Southward, Gilbert Southward and Jonas Halstead on the part of Fishkill congregation, and did then and there Unanimously agree that the Parsonage

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be lett to hire for one year, and do appoint John Davis and William Emott their Committee to transact the Business.

### 9. *Vestry Minutes*, Vol. 1, p. 53.

1784, Apr. 20, At this meeting attended the following Gentelmen, a Committee of Trinity Church at Fishkill, Major Daniel TerBos, Philip Pine and Doct'r Cooper—They informed us that our Brethren of Fishkill had appointed them to Settel with us Respecting the Glebe & That the following matters had given cause of Uneasiness to their Congregation, which they wished might be removed in order to reestablish mutual Confidence between us.

First proposition of our Fishkill Bretheren sets forth that the Glebe purchased in Conjunction by both Churches, being covered by the Charter and Grant of Poughkeepsie Church, desire Justice may be done them by Secureing their part.

Answer: Vestry agrees that Trinity Church of Fishkill are Intitled to an Equal proportion of said Farm and Buildings with Christ Church at Poughkeepsie, this Corporation stand ready to give any Writing that may be proper for their Safety herein—It being the Wish of this Board that the two Churches may be united in Strictest Harmony.

Secondly, the Gentelmen of Fishkill propose leaving to Referees whether they ought not to be intituled to an Equal part in two hundred acres of land, Granted to this Corporation By the late Government.

Answer: we do not at Present conceive it in our Power to admit of this proposition without Betraying the trust reposed in us—The lands in question being a free Donation to the Congregation we Represent. The Glebe, having Eventually in the course of the late War become vacant by the Removal of Mr. Beardsley, great Care has been taken by us for the Preservation & Renting out said place upon best terms Circumstances of the times would admitt—And as a farther proof of our integrity we produced Regular accompts of our Conduct herein—With earnest Requests that the above Gentelmen would at this meeting join with us in Settling these accompts & Receive their Dividend of any moneys we have in hand Belonging to their Church. Our Brethren thought proper to Wave this matter for the present till they Should report the Success of their Negotiations to the Vestry of Fishkill.

### 10. *Vestry Minutes*, Vol. 1, p. 57.

1784, Aug. 14, The Committee appointed to wait on Fishkill vestry Report to this Board that they entered upon a Conference with Major Daniel TerBos, Mr. Jonas Halstead, Mr. John Halstead, Mr. John Cook, & Mr. Pine at Fishkill on 8 Aug'st 1784.

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The Gentlemen on the part of Fishkill earnestly requested that the misunderstanding between us concerning the Church lands be Settled. Their opinion is that there must have been a fraud or Collusion in that Affair, nothing can make them Conceive otherwise, unless Refferees shall decide against them, with whose determination they will rest content. With that spirit of Conciliation which ought ever to mark religious Bodys, the Committee from Poughkeepsie Consented to Submit this supposed Greivance to men, a proceeding the more generous as no Law could have oblidged us to it—But merely a Desire of making peace; the Arbitrators jointly Consented to were Doct'r Johnson of Stratford and the Rev'd Mr. Leaming, these two gentelmen to Chuse a third if Necessary.

11. *Vestry Minutes*, Vol. 1, p. 61.

1785, Feb. 24, The Vestry of Fishkill by Letter requested that the Poughkeepsie Vestry meet them upon Business relating to the two Congregations. In Consequence of which a meeting was held at Mr. Cooper's, Inn-Holder, in Fishkill Town; Present on the part of that Congregation Daniel TerBoss, Doct'r Cooper & Jonas Halstead—from Poughkeepsie attended Richard Davis, Ebenezer Badger and William Emott—The referees, appointed by the Resolve of the 14 of August last, not being able to Attend, Henry Schenck and Judge Isaac Smith were Nominated and appointed by the parties as Arbitrators to Settlet the difference between the two Congregations, these two Gentelmen to Chuse a third man if it should be Necessary—the arbitration to be held at New Hackensack on the 8th Day of March next ensuing—This conference when the above agreement was Entered into was on the 24th February, 1785.

1785, March 2,<sup>d</sup> Wednesday, Mr. Pine came up to Poughkeepsie with a letter from the Fishkill Vestry informing us that Henry Schenck refused serving on the refference, With a proposal that either Mr. Wilsey or Mr. MacNeal be appointed in his Stead—Whereupon Esq'r Wiltsey was agreed upon in the Room of Mr. Schenck.

12. *Vestry Minutes*, Vol. 1, p. 62.

1785, March 8 & 9. Tuesday the 8th of March the two Vestrys of Poughkeepsie and Fishkill met at New Hackensack at Mr. Annin's, Inn-keepers, together with Isaac Smith & Martin Wiltsey, the Arbitrators, to whom the matters in difference were Submitted, after mutual Instruments of writing were exchanged Between the parties in which they Reciprocally pledged their honor and good faith to abide by the Award of the Arbitrators. The refferees Proposed to Choose a third

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man before they enter upon Business, which, being agreed to, the referees withdrew & upon their return informed they had Elected Samuel Verplanck, who, being immediately Sent for, attended, when they proceeded to business, and after hearing the testimony of the Witnesses and the Allegations of the parties, this and the following day,—They brought in their award and determination.

13. Parish Mss., Glebe papers, Section C, No. 4.

1785, March 9, original paper; award of the arbitrators.

We, Isaac Smith, Samuel Verplanck and Martin Wiltsie, the Arbitrators named in the foregoing Instruments of Submission, having taken on us the Burthen of the said Submission, and heard the Parties, their Proofs and Allegations, do award and determine that the two Congregations, Parties to the said Submission, are (except with respect to the Twenty-three acres, the original Conveyance for which from the Family of Ostrander was taken by the Rev. Mr. Beardsley in his own name) each of them entitled to a full and equal undivided moiety of the Parsonage and Glebe at Poughkeepsie, including both the Lands distinguished by the Appellation of the Old Glebe, and the Two hundred Acres granted as vacant Lands, and that the Corporation of The Rector and Inhabitants of Poughkeepsie in Dutchess County in Communion of the Church of England as by Law established were at time of their Incorporation, and still are to be, deemed Trustees for the said Congregation at Fish Kill for their said undivided moiety of the said Lands, and that the said Congregation at Fish Kill were originally and still are, unless the same hath been paid, liable to pay to the said Congregation at Poughkeepsie one moiety of the Expense incurred in purchasing the said Lands and obtaining the Charter for the said Corporation. Given under our hands this 9th day of March 1785.

Isaac Smith  
Sam'l Verplanck  
Martin Wiltsie.

14. Parish Mss., Glebe papers, Section C, No. 6.

Undated. Time of the arbitration; being a brief for the Corporation of Christ Church, in the hand-writing of John Davis.

In the year 1767 a mission was began by the Rever'd Mr. John Beardsley at the four following places, viz.; at Poughkeepsie, Fishkills, Poquack and the Ninepartners. The People of Poquack and Ninepartners finding themselves unable to perform their part gave up the matter. Whereupon the people of Poughkeepsie and Fishkills joined themselves together and determined to purchase a Glebe for the two

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places, and accordingly each party was to look for proper places, and to meet on a certain day to determine which place to purchase; they met accordingly on the day appointed and the Fishkill people held up a place which was Situated in Rombouts precinct, distance about seven miles from Fishkill Town and eight or nine from the Town of Poughkeepsie; the Inhabitants of Poughkeepsie held up a place about one mile from the Town of Poughkeepsie. Upon which, debates arose between the parties about which of the two was the properest place to purchase; the Fishkill said that a Glebe purchased for two Congregations should be Situated nearly in the midway between the two Churches and urged strongly for purchasing the place they had in view; on the contrary the People of Poughkeepsie argued: that a Glebe purchased for two Churches, so far distant from each other as these were, should be near one or the other of the Churches, alledging that if ever the Congregations should get able so as to maintain a Minister separately and should part, that the Glebe so purchased would suit one of the Churches; but, if purchased as desired by the Fishkill People, would suit neither; after much altercation on the matter It was agreed to by both parties that they should leave the affair to Mr. Beardsley, and the place he should Choose should be the Glebe, and should be purchased by both Congregations for that purpose, with this proviso, that, if hereafter, it should so happen that the Congregations separated, that that Congregation which lay nearest the Glebe should have it, Refunding to the Other the first purchase money; accordingly Mr. Beardsley determined on the matter and Choose the place at Poughkeepsie, and it was accordingly purchased for a Glebe for the two Congregations.

Adjoining to the Glebe lay a parcel of waste uncultivated land, in Common, then said to belong to the Descendants of Myndert Harmanse, one of the original proprietors of the soil and, according to the Deed of the Glebe to the Society for Propagating the Gospel in foreign parts, the Glebe had a Right in it for pasture and wood. After some years the people of Poughkeepsie was Informed that the land said to be Commons was like to be Vacant Land, and that Mr. Leake had Petition the Govenor and Council for a patent for it, and it was also said that the Title of all the Land, in the patent under which the Glebe was held, was not good and that the Inhabitants living thereon were uneasy and wanted a Confirmation for them. The members of the English Church in Poughkeepsie then petition the Governor and Council praying to have themselves Incorporated, and have a confirmation of the Glebe; and also put in a petition for part of the land then deemed Vacant; and, in Order to have the Confirmation made out, got Mr. Cockburn to survey and make a map of it. Mr. Beardsley, hearing that the Governor

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would confirm unto the Inhabitants, holding under Saunders and Har-  
mense, all the Lands they possessed, and knowing that the deed of the  
Glebe did Intitle the Glebe to some part of the Common Land, did,  
when Mr. Cockburn surveyed the Glebe, git annexed to it a part of the  
said waste land and which was accordingly confirmed to and with the  
Glebe; and then the Governor and Council did give and grant unto  
the Corporation of Christ Church in Poughkeepsie Two Hundred  
Acres of the said Vacant Land.

Since which time an Unhappy dispute has arisen between the Cor-  
poration of Christ Church in Poughkeepsie and the Vestry and Con-  
gregation of Fishkills, on account of the said two Hundred Acres  
granted as aforesaid: the people of Fishkill say that the two Hundred  
acres ought of Right to be a part of the Glebe and that they should be  
equal to the Poughkeepsie people in it, and do accuse the members of  
Poughkeepsie Church of unfair dealing in Obtaining the Land to them-  
selves, and say farther that Mr. Beardsley had said it was for both Con-  
gregations.

We, the Members of the Corporation of Christ Church as above said,  
do deny that we have used any unfair or underhanded means in giting  
the land, but that we have Obtained it Justly and uprightly; further-  
more we say that we have added land to the Glebe by which the Fish-  
kill people is benefited as well as we; for, by the purchase of the Glebe  
they were entitled to part of the Commons, but, when the said Com-  
mons was deemed by the Governor and Council unpatented, and Con-  
sequently Vacant Land, the right of the Glebe and theirs with it fell to  
nothing. Yet we did obtain a part of the said Vacant Land for the  
Glebe and which we got annexed to it, as will appear by the Map of the  
Glebe and our Charter; which is the Land Mr. Beardsley told the  
Fishkill people he had Obtained for both Congregations.

In giting the two Hundred acres we acted for our Church Only, the  
same as we did in building of it; and we look upon it that a Claim from  
the Fishkills for the walls of our Church would be as Just as the one  
they make to the Land: for Can it be supposed that we cannot advance  
the Interest of our Church without giving theirs a part? Surely, no.  
Whatever property the Fishkill Members gets for theirs, Can in our  
Opinion, in no part whatever be Claimed for the Church of Poughkeep-  
sie.

We never Negotiated this matter Secretly, it was agitated publicly  
and openly at New York, and we believe not without your knowledge.  
If Mr. Beardsley told you it was for both Congregations we can't help  
that. He had no authority from us for saying so. We are of opinion  
that if Mr. Beardsley was present he would easily set all Right in that

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affair, and we make no doubt but that his evidence would tend very much in our favor; but as that Cannot now be Obtained we are Constrained to do without it. Mr. Beardsley always told us that what he meant by telling you it was for the benefit of both Congregations was Only the Gore annexed to the Glebe and not the two Hundred acres.

Gentlemen Arbitrators

This we think to be a true State of the matter in dispute between us and to your Determination we most willingly submit it, both for peace and the Churches sake, which we most ardently wish.

15. *Vestry Minutes*, Vol. 1, p. 62.

1785, March 9, The Business being thus finished the landlord brought in his Bill, and, Judge Smith's charge being five Dollars for his services, it was Agreed that both these charges should be paid out of the monies that have or may be received for rent of Parsonage, whereupon Mr. Richard Davis advanced the Money and Discharged the Bills.

[Editor's note: The original receipted bill of James Annin for the entertainment of the parties to the arbitration is on file in Christ Church Parish Mss., Glebe papers, Section C, No. 5.]

16. *Vestry Minutes*, Vol. 1, p. 80.

1785, Dec. 6, [A committee, consisting of Messrs. Richard Davis, William Emott, Melancthon L. Woolsey, Ebenezer Badger and Henry Mott, was appointed to]—make a General Settlement of all accompts, controversys, & demands of what nature soever between this Corporation & the Incorporated Episcopal church of Fishkill. In conducting this business we recommend our Committee to pursue the following Instructions:

1st, That a solemn Compact of reciprocal union be entered into between the two Churches, the instruments to be signed and sealed by those empowered to act in behalf of the respective Corporations.

2nd, The original Contract between the Churches to be the basis of this Union, viz; that neither congregation shall be at liberty to separate from the other without the mutual consent of Both.

3rd, Whenever the two Corporations shall jointly agree to a Separation, the old Glebe shall be sold to the best advantage, and the money be equally Divided.

4th, Should the Gentlemen of Fishkill rest unsatisfied at our titles covering it, let the Farm and Improvements mentioned

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in the 3d Article be put into the hands of the Rector and Corporation of Trinity Church in New York by deeds of trust, so as to put it out of the power of either Vestry to dispose of it till, by the joint application of both, it became re-conveyed to us again.

5th, The twenty-three acres of land belonging to the Church of Poughkeepsie, lying upon the westernmost boundary of the Old Glebe, Fishkill Church to pay us half rent for, if occupied by our Clergyman.

6th, All our accompts to be submitted to Arbitrators indifferently chosen,—each Vestry to be at intire liberty to Chuse their own man, provided they belong to neither of the two Churches. The two referees to chuse a third if necessary. Referees to appoint some convenient place of meeting, whenever the time shall be affixed.

7th, It is the wish of this Vestry that the Church of Fishkill consent to have a Reconsideration before the present Arbitrators of the two hundred acres of land known by the Appellation of New Glebe.

### 17. *Vestry Minutes*, Vol. 1, p. 85.

1786, June 13, 14, 15, The deputies met at Poole's tavern at Poughkeepsie; present for Poughkeepsie, Richard Davis, William Emott, Melancthon L. Woolsey, Henry Mott and Ebenezer Badger; present for Fishkill, John Cooke, John Halstead, Dr. Jeremiah Cooper. The Poughkeepsie delegates laid upon the table a plan of Union comprehended in Eight articles, and were Urgent for Signing of them. The Fishkill Gentlemen waved executing them for the present. The unsettled accounts, subsisting between the Congregations were next investigated, but, the parties not agreeing in opinion, Myndert Van Kleeck, Edmund Ferris, & Robert Hoofman were Chosen Arbitrators, who decided by their award the Controversy; which submission and award is lodged with the church papers. The account being Ballanced in Church Ledger A.

### 18. Parish Mss., Glebe papers, Section C, No. 7.

1786, June 14. Original paper. On one side, the appointment of the arbitrators, named above; on the other side, the award of the said arbitrators. Original signatures. Christ Church, Poughkeepsie, awarded one-quarter part of the whole rents of the glebe, in consideration of their separate title to the twenty-three acres, the said twenty-three acres not subject to any expense for repairs.



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19. Parish Mss., Glebe papers, Section C, No. 8.

1787, Oct. 17. Original paper. By William B. Alger, secretary pro tem of the vestry of Trinity Church, Fishkill; copy of a resolution of that body in favor of selling their share of the new glebe.

20. *Vestry Minutes*, Vol. 1, p. 93.

1787, Nov. 28, Richard Davis, William Emott, Ebenezer Badger and Henry Mott, representing Christ Church, met at Poole's tavern, Poughkeepsie, John Cooke, Jeremiah Cooper & Elbert Willett, representing Trinity Church. It was unanimously agreed to that the respective committees will use their influence to get the Articles of Union executed which have been under consideration since the 13th June 1786, as the only probable means of restoring perpetual harmony between the Churches we Represent. For which purpose a General Meeting of both Vestrys was ordered to be held at Myer's earn Hackensack on Saturday after New Years day.

21. *Vestry Minutes*, Vol. 1, p. 94.

Assembled Jan. 5th, 1788 at Myers tavern near New Hackensack a General meeting of the Episcopal churches of Poughkeepsie and Fishkill to establish a Union between them.

Present on the part of Poughkeepsie, William Emott, church warden, Robert Noxon, Daniel Smith, James Pritchard, Daniel Lefferts, Isaac Balding Jr., Charles Crooke, Henry Mott, Ebenezer Badger, Vestrymen; Present on the part of Fishkill, Jeremiah Cooper, Wm. B. Alger, Egbert Willett, Peter Mesier, James Cooper, Trustees.

Nine articles of Union and agreement was read by Mr. Emott.

[Editor's note: A copy of these articles of union proposed by Poughkeepsie is filed with Christ Church Parish Mss., Glebe papers, Section C, No. 9.

Abstract of above paper:

Preamble,

Whereas the Protestant Episcopal Congregations of Poughkeepsie and Fishkill were erected into a mission by the Society for Propagating the Gospel in foreign parts in the year of our Lord 1767 the infancy of these Churches at that period and the demands of the Society made it necessary for them to enter into a union and to purchase a Glebe at Poughkeepsie for the mutual benefit of the two Congregations, which union and purchase were compleated; And Whereas, at the late Revolution the said Society, from national motives, have withdrawn their countenance and support from the united congregations of Poughkeepsie and Fishkill, and they, being

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desirous to retrieve the deranged State of their respective Churches, do by these presents respectively covenant and ratify in their legal corporate capacity for themselves and successors for ever the underwritten Articles of Compact and agreement.

### Article 1

The Protestant Episcopal Churches of Poughkeepsie and Fishkill do by these presents confirm the antient union subsisting between them as sister Churches, and agree not to sell or divide the old glebe without the consent of both.

### Article 2

When a clergyman is settled, he to have use of parsonage house and part of glebe-land; remainder of land to be let.

### Article 3

During a vacancy in the Rectorship a committee from Poughkeepsie vestry to rent glebe-house and lands; Fishkill to be represented on said committee if they desire.

### Article 4

In case of a separation of the congregations, glebe to be appraised by outsiders for benefit of the two Churches; or to be sold at auction and proceeds divided equally.

### Article 5

A clergyman cannot be settled by one congregation without the consent of the other.

### Article 6

If one congregation refuse for two years to settle a clergyman, the other is free to unite with some parish elsewhere to procure a minister.

### Article 7

Disagreements over unsettled accounts to be decided by referees.

### Article 8

The award of March 9, 1785, concerning glebe-lands hereby ratified.

### Article 9

Fishkill may at any time ask a deed of conveyance for one half the new glebe, they giving Poughkeepsie security for half of expense of the law suits relative to said land prior to said deed. Fishkill to compensate Richard Davis for half his loss in taking Jack the Negro from Andrew Bostwick.]

It was proposed by Mr. Willett to take up these Articles by paragraphs. Doct'r Cooper objected to them generally, observing that nothing of the kind would be acceded to on their part previous to their

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receiving Conveyances for the Old and New Glebe lands at Poughkeepsie. The other Fishkill gentlemen came into his opinion. Mr. Lefferts and Dr. Noxon asserted that it was not in the power of the Poughkeepsie Vestry to Convey the lands in Question, from the tenor of the Charter. They were, however, willing to secure to the Fishkill Vestry one moiety of the avails of the Old Glebe whilst in its present situation, and one half the monies arising from the sale whenever it shall be sold. All which they conceived would be secured to them by executing the proposed articles. The Poughkeepsie gentlemen unanimously agreed with them in Sentiment, and offered to join Fishkill in a petition to the Legislature for a law to enable us to dispose of the New Glebe, provided they will proceed to examine and accede to these articles of union now before us, during the meeting of the present Vestry. Fishkill Vestry refused these offers and the meeting broke up at five o'clock.

22. Parish Mss., Glebe papers, Section C, No. 10.

Undated. Articles of union proposed by Trinity Church, Fishkill.

Abstract of said paper:

Gentlemen

We received your Letter enclosing certain Articles as the Basis of a Union between your Church and ours. We confess we know of no impediment to our Union as sister Churches, nor have we the least desire or wish of breaking off from you so long as it shall be for the mutual benefit of both our Churches to continue in our present state. But, as many reasons may, possibly, arise that may make a separation advantageous and convenient to both we are unwilling to enter into any solemn covenants or Obligations binding upon our successors, who may perhaps think differently from us, by which we may be charged with an abuse of the Trust reposed in us by our Constituents, to the prejudice of the Church in this town. We therefore, so far as we are authorized, to avoid all future alterations, in our turn have agreed to make the following proposals to your Church, as the only ones we conceive that will be agreeable to our Constituents, or that can possibly tend to the present and future Interest of our Churches.

Propo: 1st.

The Protestant Episcopal Churches of Fishkill and Poughkeepsie, having always been inclined as one, do hereby agree to unite as Sister Churches, upon one equal Footing in all joint interests, for as long as is to mutual advantage.

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2d.

The basis of union to be a conveyance by Poughkeepsie to Fishkill of one moiety of both old and new glebe.

3rd.

In case of a separation of the congregations, glebe to be appraised by outsiders for benefit of the two Churches; or to be sold at auction and proceeds divided equally.

4th.

If either congregation refuse to settle a clergyman in conjunction with the other, then, after three months, the other may join with a congregation elsewhere to procure a minister. In which event Propo. 3rd has full effect.

5th.

Any unsettled accounts to be settled, if necessary, by referees.

23. *Vestry Minutes*, Vol. 1, p. 97.

1788, March 25, Resolved, that in our opinion the Fishkill proposals are Improper.

24. *Vestry Minutes*, Vol. 1, p. 101.

1789, Jan'y 14. Voted that the Secretary write the Fishkill Vestry to meet us on the 22d Instant at 1 o'clock at Van Kleeck's Tavern in Poughkeepsie, requesting the Gentlemen who attend to bring with them Written Credentials.

25. *Vestry Minutes*, Vol. 1, p. 102.

1789, Jan'y 22, At a Conference held at the House of Baltus Van Kleeck, between the Standing Committee of Christ Church and a Committee from Trinity Church;

Present, on the part of Poughkeepsie, William Emott, John Davis, Henry Mott, James Pritchard, Ebenezer Badger;

Present, on the part of Fishkill, Daniel TerBush, Peter Mesier;

Resolved, that a joint Conference take place between the respective Vestrys, or Committees from the Bodys vested with full Powers, to adopt some Plan respecting the sale of the Glebe Lands, or some other mode which may then be agreed on respecting said lands. The meeting to be held at the House of Mr. Myers near New Hackensack, on the first Tuesday of February next at 12 o'clock.

26. *Vestry Minutes*, Vol. 1, p. 103.

1789, Feb'y 3, At a Conference between the two Vestrys of Christ and Trinity Church, held at Mr. Myers in New Hackensack;

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Present, Rev'd Henry Van Dyck, Rector;

on the part of Poughkeepsie, Richard Davis & William Emott, Church Wardens, Isaac Balding, Jno. Davis, Daniel Smith, Daniel Lefferts, Ebenezer Badger, Vestrymen;

on the part of Fishkill, Mess. Jno. Cook, Peter Mesier, Will'm Alger, Doct'r Cooper, Jacobus Cooper, Jno. Halstead;

Resolved that two Gentlemen be Appointed, one from each Vestry, who shall be Authorized to make and receive proposals from any Person or Persons for the Sale of the Old and New Glebe, or any part thereof, belonging to and in the Possession of both the Episcopal Congregations of Poughkeepsie and Fishkill; To advertise the same in the Publick papers, and whenever any Person or Persons apply to them respecting the same, to make report thereof to the Church Wardens and Vestrymen or Trustees of both Congregations as soon as possible, in order to receive their joint approbation and further direction in the Premises, before any Act of theirs shall be Valid or binding.

Resolved that William Emott, on the part of Poughkeepsie, and John Cooke on the part of Fishkill, be a Committee for the above purpose.

27. *Vestry Minutes*, Vol. 1, p. 107.

1789, Sept'r 1, [meeting of Vestry held at the Church] the following Gentlemen from the Vestry of Trinity Church at Fishkill also attended, viz; John Cooke, Peter Mesier, Elbert Willett & Jacob Van Voorhis; in order to determine upon Myndert Van Kleeck's offer respecting the purchase of the Glebe.

Mr. Van Kleeck proposed taking the Glebe at Twelve Hundred Pounds, provided the Churches would take off that part of the New Glebe laying on the East of the road, occupied principally by Leonard Lewis, and one other piece improved by Francis Kip, supposed to contain about Sixty Acres at three Pounds the Acre; which sums, when the number of Acres should be ascertained, to be deducted from the Twelve Hundred Pounds.

He then proposed, in payment for the net sum remaining, one House and Lot now in possession of Theodorus Bailey, at four Hundred Pounds; Four Hundred Pounds in Bonds, upon Interest, from Robert Hoffman, and the residue in Cash immediately.

The Fishkill Vestry then withdrew to Mr. Poole's, and after about an hour's absence, returned again to the Church, Mr. Van Kleeck and the Poughkeepsie Vestry being present.

Mr. Cooke declared, in behalf of the Fishkill Vestry, that it was their unanimous Voice not to accept Mr. Van Kleeck's offer. He then informed Mr. Van Kleeck that they had no objection to his taking the

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Place for Nine Hundred Pounds and Mr. Bailey's house. Mr. Van Kleeck replied he would reflect upon it.

28. *Vestry Minutes*, Vol. 1, p. 137.

1790, April 12, At a meeting of the Churchwardens and Vestrymen of Christ Church in Poughkeepsie, and Trustees of Trinity Church of Fishkill, held at Poughkeepsie,—Resolved that Peter Mesier is hereby empowered by the respective corporations to Negotiate a Loan for them of Two Hundred pounds for which they will give good landed Security, namely the parsonage house and old glebe lands.

29. *Vestry Minutes*, Vol. 1, p. 166.

1792, Oct. 12, Mr. Dunn attended the meeting to know upon what Terms we would sell the Glebe; after being informed, he said he would write us his determination from New York in a few days. Resolved, that Richard Davis and William Emott is hereby fully Authorized by this Corporation to dispose of and Sell unto the Said John and Andrew Dunn, or any other person, all the Glebe Lands belonging to this Corporation, excepting the twenty-three-acre lot, for the sum of One Thousand pounds, current money of the State of New York, in such payments as to them shall appear reasonable.

30. *Vestry Minutes*, Vol. 1, p. 172.

1792, Nov. 13, Messrs. Davis and Emott reported that, according to the agency Intrusted to them, they had bargained with Messrs. John and Andrew Dunn for the Glebe Farm for One Thousand pounds; the one half of which to be paid first July next, the other moiety first July ensuing; Interest to be allowed on the last payment only. Ordered that the Secretary write a Letter to the Fish Kill Trustees, Informing them of the Sale of the Glebe Farm, & desireing they will appoint a Committee from their Body to meet us at this House on the first Tuesday in December next at Two o'clock in the afternoon.

31. *Vestry Minutes*, Vol. 1, p. 177.

1793, Sep. 3, Mr. Davis has Informed Vestry that in Consequence of John and Andrew Dunn Absenting themselves from the Glebe Farm, That he has taken an Inventory of what Effects they Left behind them, and has put John Dusenbury in Possession of the House in the Name of Vestry, to take care of the Same.

32. *Vestry Minutes*, Vol. 1, p. 182.

1794, June 3, Voted that Anthony Hoffman and Cadw'r D. Colden be a Committee to pursue the Legal Measures for Foreclosing the Mortgage given this Corporation by John and Andrew Dunn.

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33. Parish Mss., Glebe papers, Section C, No. 12.

Original paper; in hand-writing of William Emott.

Poughkeepsie, 17th July, 1795.

For the information of the present Vestry and their Counsel it is presumed that the following statement may be of use in the intended sale of Certain of the Church lands, and the security and payments respecting the Church at Fishkill, should any farther suits be commenced by the persons pretending a title under Harmense and Sanders.

The episcopal church dates its existence in Poughkeepsie in the year 1767, at which time the Rev'd John Beardsely was settled as a Missionary. The Society in England previously stipulated that a Glebe should be purchased; which was accordingly done from Ostrander, by the Congregations of Poughkeepsie, Fishkill, Nine Partners, and Beekman town. The conveyance was executed in trust to Certain gentlemen for the Society. The two last mentioned congregations, being few in number, shortly after Relinquished their claim to the lands and services of Mr. Beardsley, and, ever after during his continuance here he resided on the place and divided his time equally between the two Churches of Poughkeepsie and Fishkill.

On the application of Robert Lake and others, Gov'r Moore, in March 1768, determined Hermanses and Saunders patent was intended to grant only 1200 acres instead of 12,000 acres. The Church, justly alarmed at the insufficiency of the title they had purchased under, applied, by their agent, Mr. Beardsley, for a Confirmation, which they obtained together with a Grant of 200 acres adjoining, and Charter of incorporation.

The Fishkill church were dissatisfied that two Charters were not obtained and two Grants; whereas it seems to have been the intention of Government that the Church of Fishkill, or any other adjacent of like Communion, might be considered as Chapels of Christ Church at Poughkeepsie; which they thought proper to refuse. Thus the title became vested in us solely. The revolution interfereing, the churches were destitute of a pastor. Conferences took place, as may be seen in our Book of Minutes, in which it was admitted that Fishkill Church is entitled to one moiety of the money which may arise from the Sale of the old lands, whenever sold, except a Certain lot said to Contain 23 acres.

Thus circumstanced, about the year 1784 the Rev'd Mr. Henry Vanduyck paid us repeated Visits; overtures were made unto the Fishkill Vestry to settel him; they declared their readiness, provided we would submitt their pretentions to the old and New Glebe to three men

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(which had been formerly rejected), which was finally agreed to in Confidence that they had no kind of Right to the 200 acres. When the parties mett at New Hackensack it was discovered we did not stand on equal ground, they not being incorporated.

The Articles of Submission were therefore executed by individuals, in which they pledged themselves to each other on their honour and good faith.

In the award, which was drawn by Judge Benson<sup>1</sup>, the lands were to be holden in trust by the Poughkeepsie Vestry for the benefit of the two churches &c, except the 23 acres which was determined to be the sole property of the Poughkeepsie Church. Rev'd Vandyck occupied the parsonage untill his removal to Jersey.

Fishkill were now urgent for a partition of the lands and a title, which was not complied with. Finally it was judged expedient to advertise and sell. Some time after, Myndert Van Kleeck was anxious to purchase it; terms were agreed to; the Fishkill Gentlemen were wrote to, and attended, when they disapproved of our Bargain with Mr. Van Kleeck, to our great mortification, which prevented the sale at that time.

Next, John and Andrew Dunn applied, and became purchasers, and executed a mortgage and Bonds to the amount of £1000; they were unable to make the payments stipulated; left the County. In this last Sale the Fishkill Gentlemen were not consulted.

Next, Nathaniel Bosworth came forward as a purchaser. Richard Davis and William Emott, the Committee authorized by Vestry, treated with him, the result of which was reduced to two written memorandums, which were given 30 Sept'r 1794. Mr. Bosworth came on the place in the spring of 1795, and the Vendue, which was to have been in Feb'r last, takes place 22 July 1795, at 10 o'clock in the forenoon.

34. *Vestry Minutes*, Vol. 1, p. 191.

1795, Aug. 11, Mr. Davis and Mr. Emott, who were a Committee to Sell the Glebe under the Mortgage from John & Andrew Dunn, having report—that the same has been sold at auction agreeable to law, to Nathaniel Bosworth, who hath had therefore £1000,—on motion of Mr. Emott Resolved that the Secretary be, and he hereby is, Authorized to execute to the said Nath'l Bosworth such Instruments as may be requisite for Conveying the Estate to him; the Treasurer is to receive from the said Nath'l Bosworth Three Hundred pounds with Interest therefore from the first of April last, and the Secretary will receive in

( 1 Judge Smith ? )



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behalf of this Corporation, on Executing the Conveyance above mentioned, a Mortgage from the said Nath'l Bosworth, on the premises aforesaid, for securing to this Corporation the sum of Seven Hundred pounds with Interest from the first of April last,—To be paid as follows, viz; £350 to be paid 1st April 1796, and the other £350 on the first day of April, 1797.

35. *Vestry Minutes*, Vol. 1, p. 204.

1797, Jan'y 2, a meeting of Vestry held at House of Stephen Hendrickson.

Present, William Emott, Warden, Robert Noxon, Ebenezer Badger, Thomas Mitchell, Archibald Stewart, James Bramble.

Present, the following Committee from Trinity Church, Fishkill,—Daniel C. Verplanck, James Cooper, Peter Mesier.

On Investigation of the sale of the Glebe, of the Rents, profits and expenditures relating to this, and all other accounts remaining at this Date unsettled; which being Audited and Settled, there appeared a Ballance due the Church at Fishkill of Four Hundred and Sixteen Pounds.

Which sum the Vestry ordered William Emott, their Treasurer, to pay to Peter Mesier on Demand, agreeable to the Order Drawn this Day,—The Fishkill Committee being present.

The Gentlemen of the Committee from Fishkill unanimously agreed that they will cause to be Executed a General Release and an Indemnification bond, which is to be drawn by Jacob Radcliff Esqr. without delay, who personally attended the Vestry.

The whole of the foregoing business was conducted with the most perfect unanimity, not a dissenting vote appeared on any question agitated by the representatives of either of the Churches in the above settlement.

36. Parish Mss., Glebe papers, Section C, No. 14.

1797, Jan'y 2, Original release from Trinity Church, Fishkill, to Christ Church, Poughkeepsie, of all of Trinity's rights, title, etc., in the two hundred and fifty acres at Poughkeepsie conveyed to Nathaniel Bosworth; in consideration of £416. Signed by James Cooper, secretary.

37. Parish Mss., Glebe papers, Section C, No. 15.

1797, Jan'y 2, Bond for £1000 from Trinity Church, Fishkill, to Christ Church, Poughkeepsie, signed by James Cooper, secretary. Condition:—In case of future difficulty over the title to the land conveyed to

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Nathaniel Bosworth, Fishkill to pay one half of all charges and expenses in the same.

38. *Vestry Minutes*, Vol. 1, p. 205.

1797, Jan. 3, William Emott Paid Peter Mesier four Hundred Sixteen pounds, Pursuant to Order, for the Use of Trinity Church in Fishkill, in full of all Demands.

### CORRESPONDENCE, PROCEEDINGS, ETC., OF CHRIST CHURCH, POUGHKEEPSIE, AND THE REV. JOHN BEARDSLEY, REGARDING THE TWENTY-THREE ACRE LOT

1. Parish Mss., Glebe papers, Section F, No. 1.

1769, July 3, original bond for £300, given by John Beardsley and Peter Harris of Poughkeepsie, to Maritie Ostrom of Poughkeepsie; interest £8 per annum, payable May 13th.

On the second page of this paper, Jacobus Ostrom signed his mark in receipt for interest payments made by Peter Harris from May, 1770, to May, 1774, and by John Beardsley from May, 1770, to May, 1783. On the third page is the record of the sale of this bond, on April 19, 1797, by Jacobus Ostrom of Poughkeepsie, administrator of the estate of Maritie Ostrom, deceased, to the Corporation of Christ Church, Poughkeepsie.

2. *Vestry Minutes*, Vol. 1, p. 26.

1773, Dec. 18, Ordered that Samuel Smith, Richard Davis and John Child be a Committee to view the lands of Mr. Beardsley Contained within the grant for the Glebe, that they take the Courses and distances of the lands which Mr. Beardsley desires to have included in his grant, and report to this board at their next siting how and in what Manner they shall think it most advisable to run the said lines.

3. *Vestry Minutes*, Vol. 1, p. 50.

1783, Nov. 5, Jacobus Ostrom produced to the Vestry a Bond given by Rev'd John Beardsley and Peter Harris in favour of his mother, each to pay her four pounds yearly during her life, he acknowledged Mr. Beardsley's part had Constantly been paid by him while residing here, and, Since his removal, agreeable to his request, by Vestry here. Which payments, at our desire, was indorsed on Said Bond by Richard Snedeker, Who was present. Ostrom alledged that there was Due from Harris £32, and was urgent that Vestry take upon them to account for Harris's part in this Obligation.

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Mr. Richard Davis then made a Motion that a letter from Rev'd John Beardsley be read to the Board which may throw light upon this Matter. Which was read and is as Follows:

[Here is entered a copy of Mr. Beardsley's letter among the vestry minutes; see No. 4.]

4. Parish Mss., Glebe papers, Section F, No. 4.

Original letter from the Rev'd John Beardsley.

Addressed on the outside to "Mr. Will'm Emott at Poughkeepsie, per Mr. Ostrum." Reads as follows:

New York 2d June 1783

Dear Sir

Jacobus Ostrum calls on me in your name to request in writing what I know of his mother's claim on Capt. Harris of four pound per annum. You doubtless recollect that She of her own accord gave up her claim to that part of her husband's Estate secured to her by his will, in consideration of her children severally or some one in their steads paying her four pounds per annum each during her life, for the sake of removing the incumbrance which on her account lay on the Parsonage. I became bound to pay the four pounds that fell to her daughters part, Capt Harris for her son John, and Andrew, Henry & Jacobus Stood engaged, Each one for himself; this Settlement she chose and accepted of in preference to that made in her husband's will.

How far, those bound in her favour have fulfilled their obligations is a matter I have no right to enquire after, and with respect to the part I have engaged for, I took care of that when I left Poughkeepsie, by a promise from Capt John Davis who succeeded me in the possession of the parsonage, that he would pay or cause to be paid to Mrs. Ostrum on my account foure pounds currency per annum, which Jacobus Ostrum acknowledges to have been done by the said Capt Davis, and others of the Vestry or Corporation. If Mrs. Ostrum hath trusted her Support in the Hands of those who are unable to pay her, it might surely be very unhappy in its consequences to her, Especially as she is far advanced in age, and her son with whom she lives in low circumstances.

Was I in possession of the parsonage I should then, perhaps, be able to relieve her as a deed of Charity, as I would another person in want. But under my present circumstances, I must consider myself (in point of Equity) free in the Sight of heaven and earth from all claims made by her, unless for the single four pounds per annum, and even of that, but as it is paid through the same Chanell that it hath hitherto been

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paid since my Banishment on account of my Loyalty. I wish with all my heart that the Vestry, if able, would, as an act of Charity, assist the Old Lady.

I have taken the Liberty of directing this to you as Ostrum makes use of no other name but yours in his application; which I beg you would be so good as to present to the Gentlemen, Church Wardens, and Vestry, with my best Respects to them and their Families; and permit me by your advocacy to remain with great esteem, their most affectionate Friend and Humble Servant,

John Beardsley.

To The Gentlemen Church Wardens & Vestry of Christs Church at Poughkeepsie.

5. *Vestry Minutes*, Vol. 1, p. 52.

1783, Nov. 5, [Minutes continued], Vestry after hearing the foregoing letter read Resolved to postpone this matter no Evidence appearing that they are liable to pay the Bond in question—The presumption therefore is that it is merely a private Contract, till Ostrom shall bring proof of its being Otherwise.

6. *Vestry Minutes*, Vol. 1, p. 83.

1786, March 16, Ordered that Richard Davis and Robert Noxon be a Committee to enquire into the affair of Ostrom's bond and Report.

7. *Vestry Minutes*, Vol. 1, p. 84.

1786, April 18, Ordered that Richard Davis and Robert Noxon be continued a committee to enquire into the affair of Ostrom and report next quarterly meeting of vestry.

8. Parish Mss., Glebe papers, Section F, No. 5.

Original letter from the Rev. John Beardsley, addressed to Mr. John Davis.

Maugerville, New Brunswick, 9th September 1788

Dear Sir

Your favour of ye 16th ult. I have now before me, & wish it was in my power to answer it to your satisfaction.

But having no written memorandums to direct me am much at a loss how to state what I always supposed ye Church Book of records would fully enable ye Vestry to do.

It must be known to many of you, that two thirds of ye Ostrum farm was purchased for ye use and benefit of ye parson

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who should serve at ye Churches of Poughkeepsie and Fishkill, and that ye other third was purchased by me.

And that ye two hundred acres of new land was designed for ye use and Benefit of Christs Church at Poughkeepsie, ye Charter & Grant will fully Evince.

That Mr. Crannell advanced a principal part of Poughkeepsie's share, as well in payment for ye old Glebe as for finishing ye house, must be known by all ye leading Characters, members of ye Church, who were there at ye time these transactions happened.

With respect to my part of ye Ostrum farm, my Deed that I have in possession shows my title.

And I cannot doubt you and others will remember that ye reason of procuring a grant of ye old farm with the new, and including my part of it in ye grant, was to prevent ye cost of taking out two grants; and yt ye Wardens & Vestry did engage on their part to reconvey to me in a legal manner my share of ye old farm; which not being yet done exposes me to ye loss of it, unless the Vestry now being are pleased to do it.

The justice of my claim on this head, you, your Brother, Doctor Noxon, Mr. Emott, Mr. Isaac Balding, I am well assured can testify.

You also know that I built a Barn on ye glebe near ye house, and that in case I should be removed, ye Vestry were to allow me ye value of it. That Barn cost me not less than £60 York currency.

You may recolect yt I procured a grant of the Lands above mentioned; and in doing yt, I hereby declare it cost me not less than £60 currency of New York, £14 of which is all yt I ever had reimbursed me; so yt there remains—£46 in my favour on yt score; which I think is more than falls to my share, as in justice I had only to pay what cost might arise in procuring a grant for one third of ye old farm.

Things thus circumstanced when I came to this Country, relying on ye good faith & honour of my Brethren at Poughkeepsie to do me justice in yt part, I thought it not right to send my claims upon Government for yt which, I had every reason to believe, would be made good to me by yt Congregation who had it in possession & received a rent for it.

And I appeal to heaven & to every good Being if I have not a right to expect it from them.

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I have further to inform you, yt ye Bond which Capt Harris and I gave for ye payment of £8 to Mrs. Ostrum per year is deficient on his part, but yt my part to it, one half, is paid by me & my order to ye time of her death.

If therefore you will be pleased to shew this Letter to the Vestry, & State what you know (which I should think might be more than any other, having long acted as Secretary to ye Corporation), it may be a means of puting it in my power to Satisfy Mrs. Ostrum's heirs, as well as help me to what you can declare to be my just right.

For the Sums due to me for past services, I must refer to your records, as I cannot exactly recolect, but I am sensible it is upwards of one year. Allowing it one year it is £30. As to the use of my thirds of ye old farm, I cannot consider £4 per year by any means a sufficient rent.

I know these things must be submitted to my friends. But when I consider them as Christian Brethren, who cannot, as such, wish to support ye Church of God by undue means, I will not doubt but yt they intend to do me justice.

Which I wish may be done in a way yt may best suit ye congregation.

My third of ye old farm must be much more valuable than when I purchased, on sundry accounts.

The manuring & fencing, the Lands rising in value for more than 20 years, so near ye heart of ye capital of ye county, & ye Barn I built on it, will support this remark.

Whenever anything can be done to Effect in my favour, I wish to have Ostrum's heirs paid; for which purpose Mr. Gilbert Livingston is applied to by Jacobus Ostrum.

Please to let me hear from you on this or any other Subject yt may be of advantage for me to know.

As we have no Great Bible in our Church, & the people unable to buy, I must request you to send me the one I left in ye Church—you know it was given to me by ye free masons—and not to ye Church.

Mr. Gilbert Livingston will be impowered to act for me in yt part of ye world.

As my children are desirous to have my old picture I must request you to Send it, with ye maps, if they can be conveniently put up in a Box together. The maps are at Mr. Livingston's who will take charge of anything yt is to be Sent to me.

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With my best Respects to your Lady & to all my friends I  
am Dear Sir your most affectionate Friend & most

humble

Servant

John Beardsley.

9. *Vestry Minutes*, Vol. 1, p. 105.

1789, June first Tuesday, Resolved that the Vestry cannot at present undertake the payment of Jacobus Ostrom's Acc't in behalf of Mr. Beardsley.

10. *Vestry Minutes*, Vol. 1, p. 113.

1790, Feb. 19, Mr. Emott, from the Committee appointed to answer the Letter received from Mr. Beardsley, dated 9th Sept'r 1788, reported an Answer as follows:

Sir

Mr. John Davis by order of the Vestry Wrote for your Acc't Current & a Statement of all other demands from you against this Corporation.

Your answer of 9th Sept'r 1788 Contains not the regular Statement of an Acc't.

The Land you claim as your Property was Located by Doctr Cook as such, and nothing short of Expensive exertions & producing a clear Title of the Land being Vested in the Church prevented their falling a Sacrifice with the rest of your Property.

If Vestry were mistaken, and the Land were in fact yours at that period, we see no reason why the State will not hold it as Confiscated property.

It really places the Church in a delicate Situation, after having Solemnly declared to the Governor and Commissioners that the Property was in the Corporation, now to Confess it was a piece of deceit. We are assured that is not the case.

Our religious character demands that we give Equity to you, Sir, in this & every other transaction.

We beg leave to suggest whither the better way of Compromise will not be to draw out your Acc't of the payments made by you towards ye Purchase of the Glebe, together with all other your Acc'ts, and have them transmitted to your Attorney, with full powers for a final Settlement,—which, when adjusted, the poverty of the Church may probably induce them to make payment in those or the New Lands as may be

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agreed to. We do assure you that Lands are now as low as when the Glebe was purchased. You can have no conception in what a reduced State the late war has left our Church. Taking that into Consideration, you, no doubt, as one of Our Founders, will be moderate in your demands and expectations.

With the utmost tenderness we shall remark that some of of them, in the Letter now before us, require a reconsideration.

1st. The barn, near the house, you charge at £60; it appears from the Minutes of Vestry that you procured a Vote enabling you to build it on the Glebe, with liberty to remove it at your discretion, unless Vestry chose to purchase it.<sup>1</sup>

2d. The charge, in your agency respecting the Grant, of a ballance of £46, appears rather extraordinary & new.

3dly. Your demand of £30 Salary from the Church of Poughkeepsie is founded on a Simple Contract between individuals & your self, many of whom are on your side the water; the Corporation are not holden, your Attorney may have their Names to Collect.

4th. The Church Bible we believe was not the intention of the Donors should be sent out of the Country. You will wave that request we presume.

We can undertake no payments to Mr. Ostrom's heirs on your Acc't subsequent to a General Settlement had with you.

Your detaining the Surpluss & the Missions Library is, in our Opinion, withholding so much of our Property which we expect will be returned.

One hundred acres of the New Land will probably be given up to Fishkill; we can make peace upon no other terms; they stand ready with a number of witnesses to make appear your positive engagements to them in this affair.

It is related by some of the old Vestry that, after the surrender of the lands you mention as having a deed for, the Charter, Grant, & Confirmation being obtained, you at that time made a similar Claim for a Conveyance from the Church.

Mr. Crannell made a spirited opposition, &, to the best of their remembrance, some of his objections were that you included more than a due proportion both as to Quantity and Quality, which extended so far in front as Greatly to unjure

1 See *Vestry Minutes*, Vol. 1, p. 32, Jan. 17th, 1776.



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the remainder, it being a narrow strip of near one half mile in length.

How these matters were concluded in the first instance, you and Mr. Crannell can best explain.

But certain it is that the Old Glebe, if separated from the piece of Land on the west, would be highly unfavorable to the former.

The place occupied by Seabury we have no thoughts at present of obtaining.

The plain but friendly manner in which we have expressed our Sentiments on this Occasion, we hope will be accepted as a fresh proof of our sincerity.

We are Rev'd Sir

Affectionately yours

by Order of Vestry

Eben'r Badger Secret'y.

N.B.

Gideon Ostrander calls on us for the Bonds he gave Ostrom, amounting to five hundred Pounds; please to send them, if they are lodged with Mr. Crannell or yourself, and explain the purchase of the Glebe. and the repairs, minutely.

Nov'r 1789—

To Rev'd John Beardsley

Maugerville New Brunswick.

Which, being approved of by Vestry, Ordered that the Secretary transmit a Copy thereof by the first Conveyance.

11. *Vestry Minutes*, Vol. 1, p. 165.

1792, Oct. 12, A Letter was laid before Vestry from the Rev'd John Beardsley.

[Here is entered a copy of Mr. Beardsley's letter among the vestry minutes.]

12. Parish Mss., Glebe papers, Section F, No. 6.

Original letter from the Rev. John Beardsley.

Addressed on the outside to "The Church Wardens and Vestry of the Episcopal Church at Poughkeepsie, New York State. Honoured by Mr. Hake." Reads as follows:

Maugerville in New Brunswick 20 August 1792.

Gentlemen

I beg leave to inform you, that Mr. Hayke who honours this, has lately called on me with an unsettled affair between

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me, the late Capt Peter Harris and the old Ostrum Estate, on account of the property which you, as a corporation, at present cover by possession.

You will therefore permit me on that ground to request that you would be pleased to Settle with Mr. J. Ostrum, and place the Same to your credit, against your most humble

Servant

John Beardsley.

To the Gentlemen  
Church Wardens and Vestry  
of the Episcopal Church  
at Poughkeepsie.

13. *Vestry Minutes*, Vol. 1, p. 166.

1792, Oct. 12, [minutes continued], Resolved that we Cannot at Present Consent to assume any payment on account of Mr. Beardsley unto Jacobus Ostrom.

14. *Vestry Minutes*, Vol. 1, p. 194.

1796, July 20, Copy of a Letter To the Rev'd John Beardsley Maugerville, New Brunswick, Nova Scotia.

Rev'd Sir

It has been proposed by the Members of Christ Church in Poughkeepsie—That I should without delay write to you expressing their earnest desire of a speedy and final Settlement—

For which purpose they wish you to appoint an agent (who shall not be inimical to the Episcopal church) with ample powers under your hand and Seal to treat with—*The Rector and inhabitants of Poughkeepsie in Communion with the Protestant Episcopal church in the state of New York*—Which is the Legal name or Stile of our Corporation.

As you no doubt feel an interest for that Church, of which you would still have been Rector, had it not been for the removal of the Mission,—A detail of what has taken place since that event may not be displeasing.

During the war a Violent attack was made to wrest the New Glebe from us by Myndert Van Kleeck and others, which terminated in favour of the Church after a tedious and expensive Law suit in 1784.

About that period the settlement of the Rev'd Mr. Van Dyck was Contemplated, and, unable to Effect it without the Fishkill congregation, They oblidged us to submit to

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Arbitration what they styled their equitable claim to one Moiety of the Church lands, on a promise made to them by Mr. Beardsley. The unjust issue of which was an Award declaring them the rightful proprietors of one half of the old and New Glebes, &c.

We next set about repairing and Pewing the Church and purchased a Bell.

In the year 1790 the Rev'd Vandyck removed to Amboy.

And now the Fishkill people became clamorous for the sale of the Glebe, as they wanted the money to discharge their debts.

Not long after, a New adjectment was brought against the Glebe, when, after a Spirited defence, and again expending upwards of £50, we were Relieved by a Non Suit in the Supream court.

Finally, the Glebe was sold last January, all excepting about Twenty odd acres. Our part of the money being £500-0-0, we immediately applied £349-0-0 to the payment of a Debt incurred for Building the Church, and for which Mesrs Crannel & Davis were bound.

Mr. Vandyck was succeeded by the Rev'd Mr. Spierin, who removed to Virginia in December, 1795. On the 25th day of that month the Rev'd John J. Sayre, our present Clergyman, succeeded to the Rectorship.

Thus you will perceive our Church is paid for, but we are destitute of a parsonage house. The Vestry are disposed to erect one on the remaining Lands, which Doctor Cooke attempted to locate as Forfeited property, supposing the title to have been vested in you.

This was Averted (as you have been previously informed by our letter of Nov'r 1789) By our personal appearance before the Governor, Attorney General, and board of Commissioners, Where our title was duly examined, And your Agency manifested by the Records remaining in the Secretary's office, whereby you obtained the title and Confirmation for the Corporation without any reservation, expressly declairing that the Church were the sole proprietors of the said lands.

I have been the more particular, As some evil minded Persons have spread a Report that there was a Collusion in this Business, And that the land at that time was and still is Vested in the people of the State of New York.

But, my friend, I pledge myself to use my utmost influence,

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if you now come forward, to procure you an equitable settlement of all such demands as can with propriety be made.

The church, tho in reduced circumstances from the falling off of the Fishkill congregation, which is nearly extinct, Manifests a laudable disposition to do you Justice.

And I entertain a full confidence from your former candour that, in stating your demands, they will be accompanied with that moderation which may render this transaction pleasing and expeditious. Delays may prove prejudicial; the present Crisis is therefore the most favourable that may happen.

Few, very Few, of your old flock remain here; a new set of men Supply their places, And if two or three more should be removed insuperable difficultys may arise.

A duplicate of this will be transmitted, and, if you should deem it expedient to return me an answer by way of preliminary to this Negotiation, it shall be duly attended to. It may be the more necessary as several of our former Letters are unanswered, and of course may have miscarried.

I want to know the sum total you will accept, in full of all claims and demands whatsoever.

Accept the best wishes of myself, family, and your old Parishioners.

July 20th, 1796.

Wm. Emott.

15. Parish Mss., Glebe papers, Section F, No. 7.

Original letter from the Rev. John Beardsley.

Addressed on the outside to "Mr. William Emott at Poughkeepsie, New York State Favoured by Thomas Barker Esqr." Reads as follows:

Maugerville New Brunswick 29th August 1796

Dear Sir

I yesterday received your Favour of the 20th ult. in which you write me that the people, Members of the protestant Episcopal church, are earnestly desirous of coming to a speedy and final Settlement with me.

I am happy to be confirmed in what I have ever thought of my old friends there, which is, that they ever had, and still have, too high a sense of Honour and Equity to do injustice to one who had been about twelve years their faithful Servant in an important calling.

In answer to the wish of my Friends among you, I will as

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speedily as possible prepare a Statement of my little matters, which shall (please God) be brought to you by one duly authorized to compleat the Settlement you mention.

In that way, you may expect to hear from me within the Term of the insuing Fall.

My affectionate respects and good wishes wait on you, your Family, and all my Friends; and I am dear Sir your most obedient and

Most humble  
Servant

Mr. Emott.

John Beardsley.

N.B.

This letter will be handed to you by my Friend  
and Neighbor, Mr. Thomas Barker.

16. Parish Mss., Glebe papers, Section F, No. 8.

Original memorandum from the Rev. John Beardsley.

Endorsed outside, in writing of William Emott, "Beardsley Acc't, Received in Jan'r 1797."

A Memorandum of what is due to me from the Rector and Inhabitants of Poughkeepsie in Communion with the protestant Episcopal Church in the State of New York, for my assisting them in purchasing Lands, and procuring a Grant of the said Lands, for the use of the above said protestant Episcopal Church at Poughkeepsie; and for Buildings which I put on those Lands; together with one years Service that I did in their Church.

To cash paid toward the purchase of the	
Land called the old Glebe.....	£130—0—0
To building a Barn near the	
dwelling House;.....	60—0—0
To building one do. nigh the	
main road, on the western division.....	40—0—0
of the above said old Glebe;	
To cash Spent in procuring a	
Grant of the Lands for the Said Church	
over and above what was repaid me.....	46—0—0
To one years service £30, which I	
will put down at.....	15—0—0
	<hr/>
	£291—0—0

Spanish Dollars at 8/ per Dollar.)

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N. B.

That, as the people, Members of the before named Church, avail themselves of a Title to the Lands within mentioned, I consider myself free from all claims, of any person or persons whoever, respecting those lands; and what I have charged, to be justly due me, exclusive of interest; which I leave to be considered in the Settlement to take place between those concerned, and my son B. Crannell Beardsley, whom I send as my Lawful Attorney, for that, as well as other, Business.

17th October 1796

John Beardsley.

I wish further to note, that all the Missionarys from the Venerable Society, when called out of the States to settle among us, were directed to bring with them their Librarys; and further, that the Linen, put into the Surplice which I brought with me, was a gift of Capt Harris to me, and it was made by my wife.

The Great Bible, which I left in the Church at Poughkeepsie, was a gift to me personally, for Services rendered on a day when my parish did not want me for any other duty. But on due consideration, I bestow it on Christs Church, where I suppose it now is, for the use it has heretofore been put to.

John Beardsley.

17. Parish Mss., Glebe papers, Section F, No. 9.

**Memorandum of testimony taken by the vestry in connection with the claims of Mr. Beardsley.**

**Endorsed on outside, "Gideon Ostrander. Sale of the Glebe &c. Memo. Emott & Badger 1797."**

Kline Esopus 25th January 1797.

Gideon Ostrander gave the following narrative of the Sale of the Glebe at the Request of William Emott and Ebenezer Badger, Viz—

That he purchased the farm of old Hendrick Ostrom for six hundred pounds.

One hundred pounds he paid down and Gave a Mortgage & Bonds for five hundred, with interest at  $5\frac{1}{2}$  per Cent, payable to the Executors, Administrators or Assigns of Hendrick Ostrom after the decease of himself and wife, by installments &c.

That he sold it afterwards for the use of a parsonage. The whole of which transaction was conducted between himself

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and Bartholomew Crannell, and Received one hundred pounds of him and gave an indemnifying Bond to discharge one hundred pound on the mortgage.

The remaining Four hundred pounds Crannell engaged to pay on the mortgage, with interest at 7 per Cent, so that the Glebe would amount to five hundred pounds.

But Ostrander consented, before Crannell gave him any obligations for the four hundred pounds above mentioned, that, If Ostrom's heirs would accept four hundred pounds,—in prompt payment in fr<sup>t</sup>l of the five hundred pounds inserted in the mortgage, so that he might be finally discharged from the payment of the one hundred pounds for which the indemnifying Bond was given,—to have the Business settled in that way.

Mr. Ostrander understood by Mr. Crannell that he had Settled with Old Ostrom's heirs on that principle.

And that the Bonds and mortgage were in the hands of Mr. Crannell, which he neglected to call for while Mr. Crannell resided at Poughkeepsie.

And has since been informed that Crannell settled with the heirs for £75.0.0 each.

Present

Peter Ostrander.

18. Parish Mss., Glebe papers, Section F, No. 13.

1797, January (approximately), Copy of a communication made to Bartholomew Crannell Beardsley by Jacob Radcliffe, counsel for Christ Church.

Sir

The demand, lately presented by you on the part of the Rev'd John Beardsley against the members of the Episcopal Church in this place, has been laid before the Vestry, who, in order to facilitate a settlement, have referred the same to us, with power on their part to close the business.

Pursuant to our appointment we have closely examined the account, and compared it with the documents now remaining with the Secretary, in order to ascertain with precision the equitableness of the items.

The result of this research has been confusion. We find the affairs of the Church in its first establishment so involved in obscurity that they are, and must remain, inexplicable, unless cleared up by extraneous testimony.

The information of persons who have been privy to the tran-

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sactions is the most obvious, and perhaps may with propriety be considered as the only, source, from whence this explanation can be obtained.

A variety of circumstances have concurred to remove almost every person concerned in these transactions, and the few who remain are not able to dispel the darkness which surrounds them.

Thus situated, it becomes necessary for us to refer ourselves, through you, to your father for information, and we cannot allow ourselves to doubt but that he will cheerfully comply with our wishes.

Before we commence this enquiry, we must be permitted to observe that, as far as we are acquainted with the sentiments of Vestry, they are perfectly disposed to settle with your father on equitable terms, altho his demands have, at this late period become so stale by their antiquity that he could not possibly compel them to it.

With respect to the Lot of Land which he has mentioned, with an earnestness bordering acrimony, we must take the liberty of mentioning to him that, were the Vestry to surrender the Land to him, which, however, we are persuaded they never will do, and to charge him with the trouble and expense they have been at about the same, he would not eventually be a gainer by that arrangement.

He is too well acquainted with our situation during the War between this Country and Great Britain, and the measures we had to pursue to retain the property, to need any further information on this head.

The first and the principle charge in the account exhibited is for cash advanced on the purchase of the Glebe, set down by your father in round numbers at £130.

This sum is in itself so considerable that we should not be justified in the minds of the congregation,—which, at this time, is composed in most part of persons who have not had the pleasure of a personal acquaintance with your father,—unless it is satisfactorily made out to whom, at what times, and how, the payments have been made.

It will therefore be incumbent on your father to transmit to you the evidences of the payments, and, when that is done, we shall come to a speedy settlement with you.

We have a further reason in making this request, and that is that the representatives of some of the Ostoms claim



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monies as still due on the purchase of the Glebe, and, if they have been paid by your father, we wish the business so far ascertained that we can combat their demand with a prospect of success.

Should this not be done we might be liable to pay the same monies twice, which we cannot consent to do.

One farther measure, among the variety of ways that these payments can be ascertained, is the production of the bonds originally given, and which we presume are either in the hands of your father or with the papers of the late Mr. Crannell.

One farther measure is necessary on the part of your father, and that is to send a release of all his claims on the lands. This will be insisted on as an indispensable preliminary to our negotiations. Not because it appears to us of any importance, but to satisfy the minds of some scrupulous members of the congregation, who have become startled at the reiteration by your father of his pretensions to the lot.

19. *Vestry Minutes*, Vol. 1, p. 207.

1797, Feb. 14, A Power of Attorney was laid on the Table by William Emott, from the Rev'd John Beardsley to his son Bartholomew Crannell Beardsley Esqr., containing full power for a settlement of all existing accounts between the Reverend John Beardsley and this Corporation, which was read and approved.

Resolved, that William Emott, Robert Noxon, John Read, James Bramble and Ebenezer Badger, are hereby appointed a Select Committee to treat with Bartholomew Crannell Beardsley respecting the claims of his Father, and report the same at the next meeting of Vestry.

20. *Vestry Minutes*, Vol. 1, p. 208.

1797, Feb. 15, [Meeting of the committee, appointed Feb. 14.] The Claims of the Rev'd John Beardsley were laid before the Committee, who, after examining the same, drew up the following communication to his Attorney, Bartholomew Crannell Beardsley, viz:

The Demands your Father has made, through you, on the Corporation of the Rector and Inhabitants of Poughkeepsie in Communion with the Protestant Episcopal Church in the State of New York, has been laid before the Vestry, who have referred the same to a Select Committee.

They have bestowed much pains in investigating the original purchase of the Church Lands, and Mr. Beardsley's Agency

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therein, in order to ascertain what sums, to whom, and when paid, were advanced out of his private purse.

Your Father states his Account at £130, without descending to particulars.

Great was our surprise, when we discovered amongst the old papers a Mortgage,<sup>1</sup> in our possession, which covers the whole purchase of the Ostrum farm, given by Ostrander, on which there is an assignment to the Church, executed by Andreas Ostrum, Hendrick Ostrum, and Jacobus Ostrum, for three-fifths of the £500 for which the mortgage was given, with the signature of their Mother, the widow Ostrum, respecting the annuity therein mentioned for her support.

But John Ostrum and his sister, Nelly Westervelt, for some reasons (unknown to us), have not signed the release on the back of the instrument; so that receipts are still wanting for their two-fifths of the £500. This leaves a possibility of an incumbrance on the land which we are determined shall not exist.

It is our duty therefore to collect vouchers, receipts, and other evidence, that they also have been paid and satisfied.

The presumption with us is that your Father paid Nelly, but, in order to make it appear, you are requested to write to him, instantly to send on his vouchers.

John, we suppose has also received payment. Your Father will also send information on that subject with his receipts.

We have discovered that the Original Bonds are with Mr. Crannell's papers; that he received them together with the above mortgage. These he neglected to give to our Secretary, John Davis, when he put the mortgage into Mr. Davis's hands for the Church.

Our Counsel advises that, if those Bonds accompanied the Mortgage, it would in effect preclude its operation.

Your Father will no doubt cheerfully procure the papers, and send them on with all other receipts & vouchers for moneys paid, with a particular statement of circumstances relative thereto, in detail.

The reason why we have not given you an answer sooner, arose from the embarrassments and perplexities with which these antient transactions are surrounded.

1 On file with parochial manuscripts are the deed from the Ostroms to Gideon Ostrander and Ostrander's bond to them securing £500; signatures on the bond as described in the text.

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In fact, the present Vestry have to guide themselves principally by informations, not having personal knowledge in this Business.

You will also be so obliging as to state to your Father the following facts,—That this Corporation, from the date of its existence, have had a good title for these Lands, and peaceable possession to this day.

But, as you have hinted that he has some distant pretensions to some part thereof, you must procure a Release, reciting that as these, and other Lands, thereunto adjoining, were purchased by the inhabitants of Poughkeepsie in the County of Dutchess and Province of New York, in communion of the Church of England as by law Established, as a Glebe,—which, for want of Letters of incorporation, were held by Deeds of trust only, as, by referring to the Minutes of the Governor and Council &c, of the 31st December 1771, will fully appear; and that Government did Vest the same, pursuant to the petition of him, the Rev'd John Beardsley, in the Corporation then distinguished by the Name and Stile of "The Rector and Inhabitants of Poughkeepsie, in Dutchess County, in Communion of the Church of England, as by Law Established," by a Royal Charter and Confirmation bearing date the ninth Day of March 1773,—this will be an indispensable preliminary in our negotiations.

Your Father wished to obtain a Deed for part of these Lands, in the year 1774, from the Corporation. Mr. Crannell personally opposed and defeated the measure. Mr. Beardsley will recollect the objection.

Full confidence was reposed by the Vestry in those two Gentlemen, who alone were privy to the purchase of the Glebe.

The Circumstances of the Mortgage, lately discovered, seems to account in part for the Violent Opposition made by your Grand Father.

Your Father having enter'd into a joint Bond with Peter Harris to pay old Mrs. Ostrum an annuity, Jacobus Ostrum comes forward as Administrator to his Mother's estate, and Demands from Mr. Beardsley, as by the Statement handed in by yourself, for the sum of £96.9.7 1/2.

If your Father can procure from Mrs. Harris any receipts for payments made by her late husband, it will extinguish so much of that Claim.

These are difficultys to be got over,—and you will readily

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agree with us that the Vestry cannot Consent, on any principle, to pay money on the Land Business, while Claims or Incumbrances exist beyond their value.

Mr. Beardsley says he has advanced	£130.0.0
Jacobus Ostrum Charges Mr. Beardsley	
for his Mother's Annuity	96.9.7&½
On old Ostrums Mortgage which	
has or must be paid	200.0.0
	<hr/> £426.9.7&½

Bartholomew Crannell Beardsley present.

Ordered that Mr. Badger deliver a Copy of the above to B. Crannell Beardsley Tomorrow.

21. *Vestry Minutes*, Vol. 1, p. 215.

1797, Apr. 18, On motion of Mr. Emott and seconded by Mr. Davis resolved, that the Select Committee be authorized to Draw on the Treasurer for the payment of Forty-four Pounds, to be applied to the purchase of a Certain Bond in favour of the widow of the late Henry Ostrum Des'd, now in the possession of Jacobus Ostrum, Administrator of the said Widow Ostrum, against John Beardsley and Peter Harris late Inhabitants of Poughkeepsie.

22. *Vestry Minutes*, Vol. 1, p. 216.

1797, Apr. 20, In consequence of an Order on the Treasurer by the select Committee to pay the Amount of a Certain Bond, above or heretofore described, he has paid the Sum of £44.13.4 and thereon has obtained a full discharge from Jacobus Ostrum as Administrator to the widow of the late Henry Ostrum Des'd.

23. Parish Mss., Glebe papers, Section F, No. 10.

Heading: "Extracts from Mr. Beardsley's letter to B. Crannell Beardsley of June 12th, 1797." [Apparently a copy of parts of a letter, furnished the vestry for their consideration.]

If they [the committee of the vestry of Poughkeepsie] wish to do me justice, their business is to allow me what I long since advanced in procuring and improving the lands I left in their possession, with the interest for what I paid, from the time they received the rent of them."

They say they have a good title to those lands; but I am confident Mr. Richard Davis and Mr. Will'm Emott, and per-

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haps others, can recollect that the whole being granted to the church was to prevent the expence of two grants instead of one; and that the reason of Mr. Crannell's objecting (at a Vestry meeting) against my receiving their deed for one third of the land contained in the old Glebe, was on account of an error in the first estimate of the number of acres in it, being at first considered only about 70 acres, as will appear from the deed given me by Ostrander containing 23 acres; but by an after survey of the old Glebe, it was found to contain at least a hundred acres, and of consequence, that instead of 23 I ought to have had thirty-three acres. Mr. Crannell's only Objection to my having a deed from the corporation, was that it might be put off till a fair division should be made, that I might be allowed in the conveyance a third part of the land contained in the old Glebe. All which I am confident the Vestry then being, must, on due recollection remember."

To make matters as clear as possible, I inclose herewith the deeds, bonds, & all that I can find among Mr. Crannell's papers which relate to the business.

The account I sent by you, in my charge against the corporation, is just, and I cannot alter it; who can suppose that I took receipts for what I advanced at so many different times and places to defray my expenses, and for the checks at the different offices, to procure the charter and grant?"

My character through life I think might have some weight, with respect to the justice of my charge, at least among people of consideration that know me, and it would be a great injury done me to insinuate the contrary."

I have not a doubt but all Ostrom's heirs are paid, though I have not perhaps sufficient vouchers (excepting Nelly the daughter); and that the whole of the embarassment must rest upon me, when the most of my claim can be but one third,—would be contrary to the order of nature.

24. *Vestry Minutes*, Vol. 1, p. 219.

1797, Sep. 5, On Motion of Mr. Emott & seconded by Mr. Mitchell that a Committee be appointed consisting of Three of the Vestry to investigate and employ Council in the discussion of the claims exhibited against this Corporation by the Reverend John Beardsley, Whereupon, Messrs Richard Davis, William Emott, and John Reade were Unanimously Chosen.

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25. *Vestry Minutes*, Vol. 1, p. 231.

1799, Apr. 4, Resolved that Mr. John Davis and Mr. William Emott be a Committee to see Bartholomew Crannell Beardsley Esquire, and endeavor to investigate the Claim of the Rev'd John Beardsley and to take such farther measures in the business as they shall deem most advantageous to the church.

26. Parish Mss., Glebe papers, Section F, No. 15.

Copy of a Letter to the Rev'd John Beardsley.

Poughkeepsie April 17th, 1799.

Rev'd Sir

The Vestry of Christs Church of this place, anxious if possible to liquidate and finally adjust all subsisting differences in accounts between yourself and them, enbrace with pleasure this opportunity of your Son returning to New Brunswick, who will, from the Conversation they have had with him, be able to convey their sentiments more fully than can possibly be communicated on paper.

In the first place your Charge for Salary they think inadmissible, as you are fully convinced that the then times totally disenabled them from making any Collections of Salary or even any other dues to the Church.

Also your Charge for obtaining the Charter, as they find from the Books the Sum of £14.13.4 charged by Mr. John Davis for moneys paid you for the expences in Obtaining the Charter.

Any Charges you may have for money advanced towards the purchase of Lands in the possession of the Church, or Buildings erected thereon, will meet with every attention and Consideration.

In taking a View of the Old Books and accounts, it appears that sums of money had been Collected by Mr. Crannell, together with his Subscription of £50.0.0 for Building the Church, and also sums Collected by yourself; whether, if those accounts were properly Liquidated, it would not (assure?) you a sufficient sum to reimburse you for any advances you may have made on account of the Glebe.

As your Son will probably return this way, you are requested to furnish him with a History of the transactions, according to the best of your recollection, of the purchase of the Glebe, also the sums paid and to whom, as we wish if possible fully to extinguish all old Claims; be so obliging to commit the detail

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to writing, and, should it be either in your own or your Son's power to find any papers or accounts, amongst the papers of Mr. Crannell, that will throw any light upon the subject, they request it may be particularly attended to.

Should your Son return this way, advise that he may be furnished with a Quit-Claim, duly executed by you, respecting a Certain Lot of Land, in order to extinguish all future claims on a final settlement.

The Bond of Ostrum and Harris was paid up the 19th April, 1797, and is now in the Hands of the Vestry of Christ Church of this place.

In looking over the Books, find an account against Mr Crannell, a Copy of which inclose, as there is no Credit on the Books; suppose of course you will be able to find his Charges against the Church, which will of course assist in a final adjustment of all the business.

We are Rev'd Sir

respectfully your most obed

Hum'l Servants

in behalf of the Vestry Stephen Hoyt Sect'y.

27. *Vestry Minutes*, Vol. 1, p. 261.

1803, Aug. 4, Mr. Samuel Nichols of the City of St. Johns and Province of New Brunswick appeared before our Board and says he is duly authorized by the Rev'd John Beardsley to Demand from this Corporation a Certain Lot of Land lying in the Town of Poughkeepsie, distinguished by the Name of the twenty-three acre lot, and that he is instructed by said Beardsley, in case of a cession of said land to him, to Relinquish all other Claims that the said John Beardsley now has against said Corporation. This meeting adjourned until tomorrow at 5 o'clock in the afternoon.

28. Parish Mss., Glebe papers, Section F, No. 16.

Heading: "Memorandum for the use of Vestry 5th August 1803."

An unsigned paper, in the handwriting of William Emott. Consists of one large sheet; ends so abruptly as to indicate that half the sheet is lacking. Reads as follows:

Statement supposed to be correct—Rev'd Mr. Beardsley was appointed a Missionary at Groton in Connecticut in 1763.

The Society in England consented to transfer the mission to Dutchess county, on the application of Mr. Beardsley, and to Continue their Bounty of £60.0.0 a year, on condition that

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the people of Fishkill and Poughkeepsie would purchase a Glebe for the residence of the parson.

It was agreed that subscriptions should be opened to Raise money for that purpose.

The Fishkill gentlemen intended a small farm should be purchased in their town. Mr. Crannell contended for the place that was afterwards purchased.

This point being submitted to Mr. Beardsley, he declared in favour of Poughkeepsie, where a place was offered for £600.

The Fishkill (gentlemen) found themselves committed; endeavored to frustrate the purchase, alledging that £600 was too large a sum; they could procure a place in their town for £400.

Mr. Beardsley, desirous of accomplishing the purchase at Poughkeepsie, offered that, if the Churches could not take the whole, he would by some means or other take a third part.

The Fishkill was in this manner compelled to submit.

There being very few churchmen at that time in Poughkeepsie, Mr. Crannell and Mr. Beardsley volunteered in managing the whole concern; they collected the donation moneys, and made the purchase so far as related to our Church.

There is reason to believe that Mr. Beardsley so managed the Business, agreeable to his above declaration, and had a deed executed to him for the 23 acre lot. But as he was at that time (that is, in 1767), a person of little or no property, it may be presumed the consideration money was part of the public donations received by him. For, as he was not in Cash, if it came from another source it must be in his recollection from whom he borrowed the money. Why then does he deny us this information, and produce no vouchers but his old deed.

It is further to be remarked that Mr. Crannell & the parson continued to direct the temporalities of the Church with the assistance of a nominal Vestry, who kept no regular minutes of their proceedings until about 1772; during which period they had the entire disposal of all money matters, and it is to be lamented that they never came forward after the Charter was obtained from the then government to explain the purchase of the Glebe and the payments.

By which means their transactions for a Number of years are not well understood, and no person on earth can give an



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explanation but Mr. Beardsley. And, what is surprising, he to this day evades or neglects giving the vestry the necessary information.

The Church have always expressed a willingness to remunerate Mr. Beardsley for any cash he has advanced to their use, but have not the most distant idea of his having any just or legal title to the 23 acres, for a number of Reasons, some of which are as follows—to wit—

1st, *Because* it does not appear that Mr. Beardsley paid a valuable consideration out of his private purse.

2d, *Because* Mr. Beardsley, no doubt from proper convictions, accepted the appointment of Agent for this congregation to Government to obtain a Confirmation and Letters patent for these lands to this Corporation, himself being the principal petitioner, wherein he set forth that this parcel of land, together with the other part of the Ostrom farm, were all purchased for the use of this Church and held by deeds of trust only.

3d, *Because* Mr. Beardsley, before the Revolution, constantly declared himself divested of all title to these Lands; in consequence of which, being desirous to own the property, he made application to the Vestry for a Reconveyance, which was indignantly refused by Mr. Crannell, then a Warden. After this application, near 30 years since, his pretended claim has lain Dormant.

And 4th, *Because* Mr. Beardsley has permitted this piece of Land to remain in the Quiet possession of this Corporation for more than 25 years; who were at the trouble and expence of protecting it against Locations and confiscations, which would have been the case if the evidence of the title being in us, and not in him, had not been clearly made out to the satisfaction of the Officers of Government.

It is worthy of observation that Mr. Beardsley and Mr. Crannell Received considerable sums of money from time to time, acting in concert, and, notwithstanding their leaving Business at such loose ends, it is manifest that Mr. Crannell received repeatedly large sums of money, and converted them to his own use independent of Glebe money. But it has been found convenient, since the connection between the two families, to be perfectly silent on this disagreeable subject.

We are disposed to do justice to all men, and expect the same kind of treatment.

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29. Parish Mss., Glebe papers, Section F, No. 17.

1803, Aug. 5, the probable date, of a fragment in the handwriting of William Emott, and bearing his and other signatures. Refers, apparently to No. 28, above.

The above paper being read in Vestry was unanimously allowed to be correct & proper to the Best of their knowledge and Belief. And being read a Second time by William Emott—in the presence of Ebenezer Balding, Ebenezer Badger and Leonard Davis, on the 7th of Aug't 1803—to Richard Davis, he also, on being asked the question declared the statement to be true to the best of his knowledge.

William Emott

Eben'r Badger

Eben'r Baldwin

And Mr. Davis acknowledged he did not know any payments made by John Beardsley on the 23 acre lot.

30. *Vestry Minutes*, Vol. 1, p. 216.

1803, Aug. 5, After looking over Minutes of the Vestry of this Corporation Respecting the Demand made yesterday By Mr. Samuel Nichols, in behalf of the Rev'd John Beardsley, for the Glebe Lot, they are of opinion that said Beardsley has no Claim either in Law or Equity to said Glebe, and that William Emott Esqr is Requested and impowered to give a Verble Answer to said Nichols of our Opinion, and that they will not give up said Glebe to any Person unless legally obtain'd, and also that said Emott is Requested to Imploy Garret B. Van Ness as Council for said Vestry in the above matters.

31. Parish Mss., Glebe papers, Section F, No. 18.

Letter, addressed: "The Rev'd Mr. Chase, Present."

Poughkeepsie 6th Sept, 1803.

To the Pastor, Wardens, & Vestry of the Episcopal Church, Gent'n,

At the Meeting held sometime past at the Rev'd Mr. Chase, I Demanded of you to give up the Possession of a certain lot of Land, the property of the Rev'd John Beardsley. Which lot of land I now Demand, or to pay me the sum of £291 lawful money of the State of New York. Upon receipt of the aforementioned sum of £291, I will execute to you a Quit Claim of said lot of land and give you a full Discharge from all accounts

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whatsoever the Rev'd John Beardsley may have against the Episcopal Church at Poughkeepsie.

You will Please give me an answer to this Proposal.

I remain Gent'n

your hmb Servt

Samuel Nichols.

On the outside of this letter is written:

To the Wardens and Vestry of Christ's Church

I do not deem the contents of the within curious communication of sufficient consequence to justify me in calling a meeting. Nevertheless, if any of you should differ from me in this opinion, I beg you would signify the same to

Gentlemen

yours &c

P. Chase.

Parsonage house—Septemb'r 6, 1803.

**32.** *Vestry Minutes*, Vol. 1, p. 268.

1805, Apr. 17, Resolved, that a Committee of two persons be appointed to wait on the Rev'd Mr. Beardsley, to inquire whether it be his wish to meet the Vestry upon the unsettled business between him and this Corporation, and, in case he shall desire it, to make arrangements for calling a Special meeting of the Vestry.

Whereupon the two Wardens were appointed that Committee.

**33.** *Vestry Minutes*, Vol. 1, p. 268-69.

1805, Apr. 22, Resolved, that William Emott, John Davis, & Randle Street be a Committee for the purpose of Conferring with the Rev'd John Beardsley respecting any communications he may wish to make to this board, and report the substance of the conference in writing to this board at their next meeting.

**34.** Parish Mss., Glebe papers, Section F, No. 22.

Communication addressed to "William Emott Esquire Poughkeepsie." Endorsed in Emott's writing,—“G. B. Van Ness Councillor & Opinion respecting a Claim on Land by Mr. Beardsley.” Reads as follows:

Sir,

I have perused the statement you have made for me relative to the claim of the Rev'd John Beardsley to one third part of your Glebe.

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It appears from the above statement that the claimant has a conveyance from the original proprietor of the Glebe of the one third part thereof, which, on the face of it, appears to be an absolute deed in fee simple.

It appears from documents within your power that this deed was taken and held in trust for the Church.

It also appears that in the year 1773 a deed of confirmation was sued out from the then Governor and Council for the Glebe, including the premises now claimed, whereby the church have ever since held the possession of the same.

I am of opinion:—That if the trust can be established, that a court will always presume that the *trustee* has surrendered or reconveyed for the benefit of the *cestui que* trust, who in this case would be the Church, in order to protect the possession against the *trustee*.

I also think that the Church, having had more than 20 years possession, and such possession acquired at least under color of right, will in law be deemed *adverse* and thus defeat an action of Ejectment.

The former seems to me to furnish the more valid and complete defence, and therefore would advise your principal attention to that &c.

Equitable claims seem not at present to be the basis of inquiry, I therefore forbear giving an opinion on them.

Yours respectfully

&c

G.B. Van Ness.

May 17, 1805.

To Wm Emott Esqr

Agent for Church affairs.

### 35. *Vestry Minutes*, Vol. 1, p. 269.

1805, May 23, The committee appointed at the last meeting to confer with the Rev'd Mr. Beardsley reported that they had rec'd the Claims of Mr. Beardsley in writing, which were read to the board and ordered to be placed on file.

[Editor's note: This document is on file in Parish Mss., Glebe papers, Section F, No. 19. A copy of it is here inserted in connection with the quotation from *Vestry Minutes*.]

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The Corporation of the Episcopal Church at Poughkeepsie, To John Beardsley, Clerk,.....	Dr.	
The barn I left standing on my Land was 49 by 21 feet, 32 feet covered with shingle, the residue with Boards, the roof of that part covered with boards projected beyond the body of the building so as to form a shed for cattle. This building being removed by order or permission of the Cor- poration, I charge as an item of my account, which, though at an under, or very low, appraisement, I set it down at.....	£ 40. 0.0	
To a barn built on the Glebe wholly at my ex- pence.....	60. 0.0	
To one years salary.....	30. 0.0	
To cash I spent in procuring a Charter of incor- poration for the church and patent of confirmation for the Glebe and my own Land.....	64. 0.0	
To the use and occupation of 23 acres of Land from December 1777 to May 1783, 5 years at £6.0.0 per year.....	30. 0.0	
To do, till 1800, 17 years, £10 per year.....	170. 0.0	
“ “ “ 1805, 5 “ £15 “ “.....	75. 0.0	
	<hr/>	
	£469. 0.0	
Per Contra		Cr.
By cash in hand toward defraying of the expenses of procuring the Charter and confirmation of title to the land about.....	£ 14. 0.0	
By my proportion of the expense in procuring the patent of confirmation to the Glebe, including my 23 acres, which at the time I took my deed was supposed to be one third in quantity of the Land purchased of Ostrander.....	21. 0.0	
By cash paid to Jacobus Ostrum by the Corpora- tion.....	75. 0.0	
	<hr/>	
	£110. 6.8	
By ballance due.....	358.13.4	
	<hr/>	
Errors excepted.....	£409. 0.0	
Poughkeepsie 22d of April 1805		
John Beardsley		

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N. B. As I had great anxiety, and used much exertion in up Building and establishment of the Episcopal church in its infancy here, So I would wish to demonstrate in the Business before us, That I have not forgotten the Sacred connection between us; and as the above articles are rendered on a principle that the demand is founded in equity, and the sums far within the bounds which Strict Justice points out, Should they not be acceded to, I hold myself at liberty in future to demand what I suppose good conscience will warrant; Especially with respect to the Charges for the use and occupation of my Land; which Land I expect will without hesitation be Surrendered to me.

John Beardsley.

[Editor's note: Accompanying the above account, is a separate sheet, filed as No. 20 of Section F, Glebe papers, which is endorsed in William Emott's writing,—“John Beardsley 1805 Observations &c May 7th.” A copy of it is here inserted.]

With the Statement I handed in, I wish also to present following Notes or memorandum respecting the Farm purchased of Ostrander by the Members of the Church and me. The whole was bought for £600.0.0 and as I was one third in the purchase I became responsible for £200. At the time I took a deed of Ostrander, the old Farm was thought to contain only 70 acres, and my third was concluded to be but 23 acres, as my deed shews.

The dwelling House, the well, the Barrack, the apple orchard and other fruit trees being on the part the Church purchased, it was considered equally valuable by the acre with what was set off to me. The Farm afterwards was found to contain a hundred acres, which left me Short of my Just Dividend.

It was on this account that Mr. Crannell, at a meeting of the Vestry, prevailed on the members to put off a re-grant or deed from them to me of the 23 acres (as he said to me) that in the final adjustment I might have more land allowed me.

It is no doubt well known to Sundry here, that my 23 acres, being included in the grant of lands given to the Church, was Solely with a view to prevent a double Cost, which must have (been) incurred had I taken out a Separate grant to my 23 acres.

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The method which took place was thought the best, and it was so done on the principle above mentioned.

My motive in presenting this memorandum is to assist those who were here on the Spot, at the time when the matters referred to were transacted, in a due recollection; and, withal, to inform others who have Since Settled here, and have become members of the Corporation, whose right it is to know the grounds of the whole business. As I did not remove from Poughkeepsie to New York and Join the British Side of my own accord, but went by Constraint, being Sent away by the powers then prevailing, I was not considered in the light of those who left their home of Choice, and therefore no attainder was ever made out against me.

[Continued:—minutes of May 23, 1805.]

The Committee also reported a Statement in writing of the situation of the Controversy with the Rev'd Mr. Beardsley as far as the same had come to their knowledge, which was read to the board.

[Editor's note: This document is on file in Parish Mss., Glebe papers, Section F, No. 21. A copy of it is here inserted in connection with the quotation from *Vestry Minutes*. The writing is William Emott's.]

May 1805 Memorandum and minutes supposed to be correct for the use of the investigating Committee, relative to certain Claims of the Rev'd Jno Beardsley.

This gentelman, being a Missionary of the society for propagating the gospel in foreign parts, came from Groton in Connecticut to Fishkill about the year 1766 to establish a mission, and getting acquainted with Messrs Cooke and Laroux and others in that town, they entered zealously into the measure.

The terms proposed were that a small Farm or Glebe should be purchased for the use of the clergyman, with a Salary of £60.0.0 pr annum, this being complied with by one or more congregations as he should agree to; the Society on their part would furnish a Library and Settel an annuity on the mission of £35.0.0 Sterling.

The gentlemen of Fishkill, wishing to embrace this Opportunity, made sutable exertions in their Vicinity.

But, not possessing resources competent to the Occasion, with Mr. Beardsley's consent, they sought for assistance from the adjoining town of Poughkeepsie, who, with respect of num-

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bers or wealth, were vastly inferior and might be Shook of at a Convenient Season.

Under these impressions, Messrs Crannell, Harris, and Others were resorted to and some of the inhabitants of Poquague & Nine Partners were induced to give their feeble aid.

These gentlemen held their meetings at Peter Harris's, (now Ingrams); the necessity of the case obliged them to form a self-created Society, it was called a Vestry meeeting of the four Churches.

The first step was to agree where the Glebe should be purchased, whether in Fishkill or Poughkeepsie.

The gentlemen from the first of these places, considering themselves as principles, expected little opposition to having it in their town and neighborhood.

Mr. Crannell, however, a Sharp sighted man, took care to make sutable impressions on the clergyman of the propriety of making the purchase at Poughkeepsie.

All this was Correct. However, when the thing was to be settled at Harris's, the one side advocated the purchase of a place near Mr. Cooke's ; the other, Ostrander's farm; after a lengthy and warm altercation, in which neither of the parties would yield, they had but one alternative and pledged their honour to abide the decision of Mr. Beardsley.

He, being called into the room, and not being suffered to decline giving an Opinion, was in favour of Ostrander Farm.

Mr. Cooke and his friends were much mortified and disappointed at the parson's decision.

However, as they had committed themselves, they endeavored to have a reconsideration; on the principle that (the) Ostrander farm would cost about a third more than the Fishkill Glebe and contained fewer acres; that the Joint efforts of the intended Churches might not be sufficient to raise the purchase money.

Mr. Beardsley was by some means induced to offer, if no better plan could be devised, to take  $\frac{1}{3}$  of the Land rather than return to New England and abandon his present plan of a Settlement in Dutchess County.

This silenced the opposition, and subscriptions were set on foot to purchase the Ostrander Farm.

From this period, Mr. Cooke and his friends reposed less confidence in Mr. Beardsley, and a cordial intimacy on the part of the Clergyman took place with Mr. Crannell, who,



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from this moment, until the grant and Charter was obtained the 9th of March in the year 1773, might be considered the dictator of every measure Relative to the Church affairs of Poughkeepsie.

These two gentlemen made the purchase from Ostrander, together with Messrs Cooke & Laroux with others, all of whom were nominal Church wardens and Vestrymen; their powers, if any they had, could only be of an Ecclesiastical Nature.

Mr. Crannell, being counsellor and conveyancer, drew one deed for  $\frac{2}{3}$  to the Society in England, and the other for  $\frac{1}{3}$  to Mr. Beardsley. This policy was necessary to induce the society to establish the mission, and to appease the Fishkill gentlemen.

Mr. Beardsley was at this time in low circumstances, as is generally the case with young professional men, and, having no connections to assist him in pecuniary matters, it is conceived that his receiving a conveyance thro the management of Mr. Crannell was merely a nominal thing; for he has never condescended to inform the episcopal Corporation of any payments made by him on the lot he pretends to Claim, or of his giving a Bond at the time. The presumption therefore is that he did not advance the money or give his Obligation.

In corroboration of the foregoing statement—Jno. Beardsley, Barth'w Crannell, Isaac Balding, & Richard Davis Signed a petition to Gov'r Tryon 4 Oct'r 1771, Setting forth, in Substance, that all the lands purchased of Ostrander was the Sole property of the Church, & was, for want of Letters of incorporation held by Deeds of trust only,—to wit a Deed to the Society and also a deed to Mr. Beardsley; all which is again contained in the Recitals in the Confirmation and Charter and other Documents.

And this same Mr. Beardsley, under the Counsel and direction of Mr. Crannell, went to New York as Agent, and presented said petition, and attended to Business with the utmost diligence, until he got it accomplished. For which he charges £46.0.0.

It would be too tedious here to investigate the manner in which this purchase was made of Ostrander. It should seem that the purchasers were to step into Ostrander's shoes as it respected Ostrom's heirs.

The Old man being dead, but the widow was at that time living; and, as the payments would not become due until after

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her death, and her children (were) much in want of Cash, by consent of the mother her children were suffered to dispose of their shares; which 3 out of 5 at least did, at a discount for prompt payment.

The subscription moneys were received and applied by Crannell & Beardsley. That Mr. Beardsley did not advance money, is evident from his entering into a Joint Obligation with Peter Harris to pay the sum of £8.0.0 a year interest money to the Old lady during her life; £4.0.0 of which was afterwards annually paid by Mr. Beardsley to her until about 1776.

The remainder that Beardsley was to have paid, and the whole sum due from Harris, has been paid by the Corporation, and the Obligation taken up in 1797 by the advice of Jacob Radcliffe Esqr.

It is believed that if Mr. Beardsley had continued here, and Mr. Crannell and himself had settled up their accounts, the Vestry—being now a legal body—would either have Reimbursed the Sums that Mr. Beardsley had advanced, if any; or they might have Sold and Conveyed the lot to him, if he found himself in Circumstances to make the purchase.

Why this arrangement did not take place between the 9th March 1773, the time when this Body politic was Created, and Nov'r 1776 when he removed to New York, is mysterious.

The corporation, from the first moment of its existence, found themselves in possession of a title to the lands in question by the procurement of Messrs. Crannell & Beardsley; and in the Charter the one is named as Rector the Other church warden, and remained in their Respective offices while they Continued in Poughkeepsie.

Thus the Father-in-law and son-in-law had it amply in their power without opposition to have accounted for all moneys by them received or paid out, and made a final Settlement.

The correspondence with Mr. Beardsley is on file with the Church papers, and the Reports of Various Committees will be found on the minutes of Vestry.

The acc't books of the Church justify a belief that Mr. Crannell's estate is considerably indebted to the Corporation, and Mr. Crannell Beardsley received a large legacy from that estate.

If therefore the Rev'd Mr. Beardsley should come forward with a Spirit of Conciliation, and abandon the Ideas of Suits,

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that Evil Counsellors may have infused into his mind, it is presumed that the Vestry would not suffer themselves to be out-done in frankness & generosity. Let him bring forward his Vouchers, and where these are wanting give his Statements from recollection. A Reasonable accomodation would probably be the Result. But if a different course is pursued it is easy to foresee the unpleasant consequences that must ensue. N.B. Mr. Beardsley and others supposed he was indicted or attainted.

G. Livingston says this is not the fact.

11 May 1805.

[Continued:-minutes of May 23, 1805.]

The Board then proceeded to take the Claims of the Rev'd Mr. Beardsley upon this Corporation above referred to, into Consideration, when, after a disputation and candid examination of the same, it was Resolved Unanimously

That, altho we entertain Sentiments of respect and esteem for the Rev'd John Beardsley our former Pastor, we are constrained to reflect the Claims he has made on this Corporation through our Committee. The board however are Sincerely disposed to compensate him for any monies which may have been paid by him, or advanced out of his private property, in the purchase of the farm from Gideon Ostrander, or any part of it, for the use of the Church. In which they mean not only to be Just but Generous, if that part of his claim is disposed of without Vexatious and expensive Law suits. They will patiently, in the Spirit of conciliation, investigate all his other demands, and will endeavor to pursue such measures as will free them from censure of acting from improper motives by every unprejudiced person. Ordered, that the Clerk present a Copy of the above Resolution to the Rev'd Mr. Beardsley now in Poughkeepsie, without delay.

36. Parish Mss., Glebe papers, Section F, No. 30.

Mr. Beardsley's reply to the above resolution of vestry.

Addressed,—“The Rev'd Highlander Chase Rector of Christ Church Poughkeepsie.”

Your resolution of the twenty second ultimo, respecting my claims on the Corporation, I received the day before yesterday at 10 o'clock P. M. by Mr. Badger your Clerk. By which it appears That the Board are sincerely disposed to compensate me for any monies which may have been paid by

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me or advanced out of my private property in the purchase of the farm from Gideon Ostrander or any part of it.'

The monies that I paid out of my private property was five hundred dollars. The interest on that sum from the thirteenth of December in the year 1777, when I left and when the Church took possession, would at this time amount to \$959.00. I will now release all my right in the said land if the Board will give me \$1250.00, being \$209.00 less than the legal interest; meaning however to leave the Claims which I have against the Board as a subject for future discussion.

You will perceive from the above offer, Gentlemen, that I ask nothing from your generosity. I only wish for Justice, and to evince to you that I do not desire '*vexatious and expensive Law suits,*' I will accept less than my right.

You are not however to consider me as bound by this proposition hereafter, in Case it should now be rejected, and your explicit answer to this proposition is requested as soon as possible.

[Editor's note:—The signature to this paper has been cut away apparently for an autograph.]

**37. Parish Mss., Glebe papers, Section F, No. 23.**

**Letter**, addressed to "Randall S. Street Esqr or to the Church wardens of Christ Church Poughkeepsie."

Poughkeepsie 13th June 1805.

Gentlemen,

It is more than a month since I wrote and requested to know what the Vestry had done with respect to the papers I gave in when we met at Mr. Emott's.

The reason of this delay is to me unaccountable!

I hope, however, to hear from you, and that soon, as suspense in the Business depending is painful.

Unless I am gratifyd by your answer, I must proceed in future as my Counsel may direct me.

I am Gentlemen your humble

Servant

John Beardsley.

To the Committee of the Corporation of Christ Church at Poughkeepsie.

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38. *Vestry Minutes*, Vol. 1, p. 270.

1805, June 20, Letter read to the vestry from Mr. Beardsley. Resolved unanimously that the board cannot agree to the demands of Mr. Beardsley as mentioned in the above Letter. Resolved that the Clerk of this board communicate the above Resolution to Mr. Beardsley immediately.

39. Parish Mss. Glebe papers, Section F, No. 24.

Poughkeepsie 29th June 1805.

Mr. Beardsley

presents his Compliments to the Corporation of the Rector and inhabitants of Poughkeepsie in Communion with (the) Protestant Episcopal Church in the State of New York, and proposes, by way of Accomodation, reserving to himself all his legal and equitable Rights in case the corporation does not ratify the proposals, herein after mentioned, by the first day of August next.

1 John Beardsley agrees to Release all Demands against the said corporation, both in law and equity, and to Execute a Release and quit claim to the said Corporation of one moiety of the Lands now in the Occupation of James Moore on the following conditions—

2 Mr. Beardsley to make an equal division of the said land, respect being had unto Quality as well as Quantity, the Corporation to have the choice of the lotts or visa versa—

3 The expense of the Survey and conveyance to be paid equally by the parties—

4 James Moore to have the liberty of taking of the hay and crop now on the ground, but he is not to commit waste or remove any of the fences.

John Beardsley.

40. *Vestry Minutes*, Vol. 1, p. 272.

1805, July 1, [the above proposition by Mr. Beardsley was presented to the vestry by John Davis, warden.]

On motion made and seconded,—Resolved that the aforesaid propositions be accepted, *provided* that, if at any time hereafter, the heirs of Hendrick Ostrom deceased, or any of them, should recover any Sum or Sums of money from this Corporation, on Account of any Legal Incumbrance, if any such does exist on the farm purchased from Gideon Ostrander, of which the Lands in Question constitute a part, then the

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said John Beardsley or his legal representatives, shall be liable to pay one half of such costs, or expenses, be the same more or less.

This Corporation farther declares,—That, they absolutely deny that he the said John Beardsley has any right, Title, or demand to the Lands purchased from said Gideon Ostrander, or any part thereof, either in Law or Equity; Neither has he, the said John Beardsley, any other demand whatsoever against this Corporation; But, that any Lands, that may be Quitclaimed to the said John Beardsley, is considered as a donation, and Testimony of our good will and affection towards him.

Resolved, that, William Emott, Robert Noxon, and Ebenezer Badger be a Committee to carry the above resolution into effect within the limited time, if John Beardsley agree to the same.

41. Parish Mss., Glebe papers, Section F, No. 25.

1805, July 10, Original contract between Mr. Beardsley and the committee of vestry, agreeing to a division of the land.

42. Parish Mss., Glebe papers, Section F, No. 26.

1805, July 24, original quit-claim deed from the Rev. John Beardsley for twelve acres of land.

43. Parish Mss., Glebe papers, Section F, No. 27.

1805, July 24, original release from the Rev. John Beardsley of all his claims.

44. Parish Mss., Glebe papers, Section F, No. 28.

1805, July 24, Map of the division of the land. Twelve acres to the east belonging to the Church; fourteen acres to the west belonging to Mr. Beardsley.

45. Parish Mss., Glebe papers, Section F, No. 29.

1805, July 24, receipted bill for the expenses of the settlement. David Brooks charged \$14.00 for "surveying, calculating, plotting, and dividing the lot of land; 2 deeds & acknowledgements; 2 Gen'l Releases & ackts."

Garritt B. Van Ness charged \$2.50 "for the articles of agreement."

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CORRESPONDENCE, PROCEEDINGS, ETC., IN THE CALL  
TO THE RECTORSHIP EXTENDED TO THE  
REV. HENRY VAN DYCK

1. *Vestry Minutes*, Vol. 1, p. 55.

1784; Mr. Henry Vandyck, a Candidate for Holy Orders, attended at Poughkeepsie, where he preformed Divine Service in Christ Church on the 20th and 24 of June 1784. The congregation desired their Vestry to adopt such Measures in Conjunction with their bretheren of Trinity Church at Fishkill as may be proper for Settlemnt of said Mr. Vandyck.

Vestry conceiving Mr. Vandyck to be a Gentelman whose Qualifycations render him a fit person for the promotion of Religion among us, and regretting the neglected Scituation of the Church, which, thro the Distressing period this Country has Experienced of a Long & Bloody war, has been Destitute of a Clergyman for almost eight years,—These motives induced them to Exert themselves in setting on foot a subscription in favour of Mr. Vandyck—and Ordering their Secretary to write the following letter to the Church at Fishkill:

Poughkeepsie 26 June 1784.

Gentlemen

We once more Address you as Bretheren, professors of the Same Faith, that you will join with us in Support of that Gospel whose doctrines are peace and Love.

This congregation have entered most heartily into the Design of Setteling Mr. Vandyck among us. And tho we are but few in Number and far from being Wealthy, yet, with the kind assistance of our Neighbors of other Denominations who admire his preformances, have got Subscribed for his annual Salary fifty pounds, Provided we give him a Call. This, we suppose, with one half of Old Glebe, will be a Sufficient inducement to him for the half of his services.

It now remains with your peopel to make the like exertions to put your Church upon a Respectable footing. It's Existence seems to depend upon it.

We were much disconcerted at your Not attending here last Thursday at the proposed Conference.

Whatever might have been your Reasons, If you hold the Intrest of religion dear, or Wish to be instrumental in promoting it, fail not in Setting the matter on Foot.

We shall wait a fortnight For your final Determination. Should it prove unfavorable, or no answer be returned, we

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Shall be under the Disagreeable alternative of keeping our Church doors shut, or of Becoming connected with some other Congregation.

If, therefore, a temporary Connection should be formed, that may eventually be injurious to you, we call the World to witness that Nothing but the most Absolute necessity Shall ever induce us to adopt the Measure.

May heaven avert every Impediment to our Union and the wide Extention of the Christian faith, is the fervent wish of the Bretheren here. I am with due respect,

Yours

Signed by order of the Vestry

William Emott Secretary.

The foregoing letter remained unanswered, &, on Sunday the 1st of August, Mr. Vandyck paid us another visit at our request. This day he preformed Service in the Church. Major Daniel Ter Bos, Mr. John Halstead, Mr. John Cook, & Mr. Jonas Halstead attended from Fishkills. We held a Consultation, the result of which was—First, an invitation to Mr. Vandyck desiring his attendance at their Church on Sunday next, which he accepted. Secondly, that a number of us would come down likewise, at which time they would Collect the Sense of their Congregation, whether they were in Ability and Disposition to join us in Setteling Mr. Vandyck.

2. *Vestry Minutes*, Vol. 1, p. 56.

1784, Aug. 3, Isaac Baldin, Richard Davis, Thomas Poole, William Emott, and Isaac Baldin Jr., appointed a committee to go to Fishkill the following Sunday, and arrange with the vestry there for the settlement of Mr. VanDyck.

3. *Vestry Minutes*, Vol. 1, p. 57.

1784, Aug. 14, The committee appointed to wait on Fishkill Vestry Report to this Board that they entered upon a Conference with Major Daniel Ter Bos, Mr. Jonas Halstead, Mr. John Halstead, Mr. John Cook, & Mr. Pine at Fishkill on 8 Aug't 1784, when it was Mutually agreed on behalf of the two Congregations that Mr. Henry Vandyck, whenever he shall receive Episcopal Ordination,—(provided such Ordination does take place within a Reasonable term of time),—be received as Minister to the two Churches, to Preach at Poughkeepsie Two thirds of the Year & Fishkill the other third.



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4. *Vestry Minutes*, Vol. 1, p. 58.

1784, Oct. 4. The Committee of the 3d & 14th August again met the Fishkill Gentlemen, Viz; Mr. Southerd, Mr. Pine, Major Ter Bos, Mr. John Halstead, Mr. Cook, Mr. Jonas Halstead & Others. At the house of Major Ter Bos; Mr. Vandyck also attended the meeting.

[The agreement of August 8th was ratified; and, further, it was agreed that the congregation at Poughkeepsie should pay Mr. Vandyck £80 per annum, part in cash and the residue in firewood.] The Glebe, as purchased by the two Congregations, with a gore of land since annexed to it, one moiety thereof pertaining to this Corporation, they do also give him the full enjoyment & Possession of for his own Emolument, so long as he Shall Remain their Teacher. The above recited Gentlemen of Fishkill did also engage the sum of £40 annually & their part of the Glebe, for one third of his Yearly services.

5. *Vestry Minutes*, Vol. 1, p. 63.

1785, March 29, [voted to pay the sexton for his services] on every Sunday and holy day that Mr. Vandyck has preformed Divine Service at this Church.

6. *Vestry Minutes*, Vol. 1, p. 64.

1785, May 27, The first matter that was attended to at this meeting was a Letter from Mr. Vandyck; the following is a true Copy:

Stratford, May 23d, 1785.

Gentlemen,

The Rev'd Mr. Leaming of Stratford informs me that it is absolutely necessary I should have a title or Call to the Churches of Poughkeepsie & Fishkill taken from your Records, with the agreement made for Salary & the use of the Parsonage property, authenticated under the Seal of the Corporation & signed by the Secretary.

It will also be expedient that you Address the Clergy of this State, directed to the Rev'd Mr. Leaming, president of that Venerable board, Requesting their attention to me with a Desire of my being ordained to the Charge of the Church.

I beg these matters may be forwarded to me with all possible dispatch, by the way of New York, covered to the care of Mr. Prosper Wetmore, first clerk in the General Post Office in the City of New York, who will see the same forwarded to me in Stratford immediately.

Bishop Seabury is safe arrived in Nova Scotia and may Momently be expected here. Our Ordinations will take place

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immediately on his arrival, for which we are making all possible preparations, after which we Shall repair to our Several congregations as soon as we can.

I wish my papers may be forwarded from Poughkeepsie on Saturday next at furthest.

With due Esteem I am Gentlemen your most humble Serv't  
Henry Vandyck.

The Church wardens &  
Vestry Christ Church  
Poughkeepsie.

It was the unanimous opinion of this Board that the requests in the above letter be complied with. Upon which the Secretary was Ordered to make out a Call.

[Copy of the call appended; rehearses the terms of the agreement of Oct. 4, 1784, adds proviso that ordination shall take place before October 1785, and arranges that Mr. Van Dyck officiate at Poughkeepsie every first and second Sundays, at Fishkill every third.]

A Letter was also Addressed to the Episcopal Clergy of Connecticut desiring Mr. Henry Vandyck may receive Ordination for this Church.

### 7. *Vestry Minutes*, Vol. 1, p. 68.

1785, June 29, Mr. Vandyck informed Vestry his ordination had not yet taken place on account of the Bishop nonarrival. And, further, that was he in Orders, his circumstances were such that it was out of his power to remove among us with his family without our aid.

The Vestry being impatient of the many Delays of Mr. Vandyck as to his removal here, with whom they have been agreeing for upward of a year past; the more so as, in December last, he engaged to bring up his family the latter end of April or beginning of May past, whether in Orders or not;

Whereupon, Mr. Richard Davis, in order to enable Mr. Vandyck to remove immediately, generously offered to send Cap't Smith with his Sloop to fetch his family & Effects, the payment of freight to be deferred for one or two Years as might be most convenient for Mr. Vandyck.

Upon this, another objection was raised by Mr. Vandyck, without giving an Answer to Mr. Davis's proposal, whether he would or would not accept the Offer. He told us frankly that we must not Expect him till after his ordination.

This declaration Occasioned those uneasy Sensations in the minds of the Vestry, that a State of suspense begets in Ingenious minds, when

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the object of their pursuit is Snatched from their grasp and placed in a Situation possibly never to be obtained.

Vestry, however, in this dilemma determined nothing should be wanting on their part.

Mr. Vandyck, who had repeatedly Requested to be paid for his past Services Since last November (tho it was A departure from our Agreement, which makes the Payment annual, & of Course not collectable before), was asked for his account, which he rendered us.

Ways and means were taken into Consideration, how to raise monies to discharge it without calling upon the Subscribers at large, least such a Measure might bring Both him and us into Contempt, to the great detriment of the Church.

8. *Vestry Minutes*, Vol. 1, p. 69.

1785, July 4, the Secretary read the following address handed him from Mr. Vandyck:

Poughkeepsie, June 30th, 1785.

Gentlemen,

I have duly considered your proposal of Yesterday in Consequence of my acc't delivered for past services in the church, and cannot conceive how I can with propriety accept it, without doing Manifest injustice to the Fishkill congregation, who have generously paid me, without any conditions, my full dues according to the proportion of Sundays they have Received the advantage of since November last, & for which, they have my receipt in full for all past services in their Congregation. I must therefore leave it to your own generosity to act with me as you shall think proper on the Occasion.

I wish I could see my way clear at this Juncture to gratify your request of an immediate removal with my family before I am in Orders to the charge of the Church in this town.

A practice of this nature is altogether unusual in our Church, of which, indeed, with the greatest propriety, you appear from the letter of your call, to be fully sensible of, by fixing, as the express condition of my being accepted into the Rectorship of this Church, my producing to your Corporation the necessary Testimonials of my being Legally ordained by the Bishop, and also that such Ordination must take place by the month of October 1785, in order to be binding for the payment of Salary with the use of the land.

So, that clearly I cannot enjoy the one nor the Other with

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propriety until my Ordination is confirmed to this Corporation under the usual signature of the Bishop.

Your attention to the true Interest of the Church, from these necessary Precautions, as explained by you Yesterday, is obvious and merits the Approbation of every good man who wishes to see the Episcopal Church in this Country established by a regular discipline, which in her present Scituation is Absolutely expedient to prevent all Irregularities, and which cannot take place unless her Clergy are thus supported by the professors of the Church in this necessary work.

Again, my immediate removal with my Family before Ordination, reduces me to the Scituation of being without the direction & control of the Clergy in Connecticut, who, from their long knowledge of my Character, must be supposed to be the only proper Judges of my Merits as a Candidate for the Sacred ministry, &, of course, the only proper persons to whom I can Apply for a recommendation to the Bishop for Holy Orders.

Upon the whole, therefore, I must think that a conduct of this kind in me, however pleasing otherways in prospect, would be attended with Consequences that might be esteemed prejudicial to the Established order of the Episcopal Church, and also greatly embarrass me with the Bishop, who most assuredly will pay a particular attention to All irregularitys in any of the Candidates, let their other Qualifications be ever so great.

I have reduced these reflections to writing to prevent all misunderstandings and unnecessary altercations in the Episcopal Church here, which has hitherto produced too uncharitable Jealousies and Uncandid animadversions.

I am Gentelmen with due Esteem

Your most humble Serv't  
Henry Vandyck.

To the Church wardens

&

Vestry men of Christ Church  
Poughkeepsie.

Vestry, after duly attending the merits of the foregoing address, ordered their sentiments to be Committed to writing, of which what follows is a faithfull Copy:

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Poughkeepsie July 4th, 1785.

Sir

The treasurer stands ready to pay what money we have been able to collect for your past Services. Your acc't, delivered in, will be considered of at some future Vestry.

We are sorry that you cannot be prevailed upon to remove your family here immediately. We are still of opinion that the interest of the Church, as well as your own, would receive the highest advantage by facilitating this measure.

And we regret to declare, tho in the language of friends, that your Address does not carry Conviction with it as to the inexpediency of your Settlement here before your being in Orders.

We lament any Jealousys that may exist, which must cease when the grounds are done away. Conscious of the Rectitude of our Intentions, we profess our aim is how best to promote your Intrest & that of the Church. And which we conceive to be clearly proved by the great earnestness manifested of your Immediate settlement here. As to any temporary visitations, they must be Expensive to you without any Valuable consequences to us. This being the case, we expect your next appearance among us will be with your family, which will effectually cure every Discordant suspicion and open a Scene of lasting tranquility.

Upon the whole, these being our desires, We would recommend that you reconsider matters here, and, after your return home, to meet our wishes & afford us the Opportunity of Congratulating your arrival amongs us. May you & we have abundant reason to thank God for the Event is the Devout wish of your Sincere friends & Serv'ts

	Robert Noxon	Richard Davis
To Mr.	Isaac Baldin Jr.	William Emott
Henry Vandyck	James Pritchard	Ebenezer Badger
		Henry Mott

N.B.

Vestry, upon mature deliberation, consent to your waiting six weeks for Ordination. After which period they Expect your immediate Removal.

The above paper being prepared, Mr. Vandyck was invited in & presented with it. His reply was that he would take it under Consideration. That he should return home on the morrow, previous to which

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he desired to be furnished with money. Upon which the board Ordered their treasurer to Advance him £14.10.0 for past Services since Nov'r, which, added to £9.0.0 already paid, amounts to £23.10.0.

9. *Vestry Minutes*, Vol. 1, p. 72.

1785, Aug. 16, the Secretary laid before Vestry the following Letter from Mr. Vandyck:

New Hackensack, Aug'st 16th 1785.

Sir

The scituation of my own affairs & that of my family are such as that I cannot comply with the Order of the Vestry of Christ Church in Poughkeepsie, of the first of July last, for an immediate removal of myself and family after the expiration of six weeks from that date.

As I engaged with the Church at Fishkill to come up and make them a Visit immediately upon my receiving Holy Orders, I have accordingly been with them on Sunday last. But, as in the letter to me of the first of July the Vestry of your Church consider any visitations of this kind useless, I have, in consequence, given no notice that I should be with you. Notwithstanding, if they wish to have my Services on Sunday next, and they will give the necessary notice thereof, with Request to me on the Occasion, the Lord willing I shall be ready to serve them.

Should an event of this kind take place it may not be amiss to inform all who have children to Baptize that, if their parents will bring them into the Church, they will receive the Administration of that holy Ordinance. The enclosed I beg you will forward to Isaac Baldin Jun'r as soon as may be, provided the Church think proper to have me come to Poughkeepsie on Sunday next, as it concerns the Baptizing of Children in that quarter also.

You will please to make my best wishes acceptable to the Church for their present prosperity and felicity, and believe me to be—Sir your most humble servant—

Henry Vandyck.

Mr. William Emott  
secretary to the Corporation  
of Christ Church Poughkeepsie.

Vestry, after weighing the contents of the Above letter, ordered the following one to be sent in answer to it:

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Poughkeepsie 16 Aug'st 1785.

Rev'd Sir

Yours per Doct'r Ball has come to hand, which I have laid before Vestry, who take the earliest Oppertunity to Congratulate you upon your Ordination.

You take occasion to say, if they wish to have your services on Sunday next &c. This, to us, seems to be speaking in a distant Language to a Congregation from whom you have accepted a Call, and who have long been ancieously waiting for your Arrival.

If you have not complied with our Request in your Removal, ought you not to call upon us to let us know your reasons? You must entertain a strange Idea of us to require an invitation to preach in your own Church! The plain matter is, if you do not attend here on Sunday next we shall Conceive ourselves neglected. And, further, we mean to perform our Engagements and expect you will do the same.

The Congregation will be notified. and the Letter forwarded to Mr. Baldin.

I am, Sir, with due respect, your humble Serv't

By order of Vestry

William Emott.

Rev'd Henry Vandyck

New Hackensack.

### 10. *Vestry Minutes*, Vol. I, p. 73.

1785, Aug. 22, Vestry being mett desired Mr. Vandyck to walk into the room and inform them what business he had to lay before them.

[Mr. Van Dyck presented his propositions in writing, in four articles which, in brief, were as follows:—

Will vestry adjust accounts with the Fishkill congregation respecting old and new glebe, by an arbitration;

Will vestry join with the Fishkill congregation in repairing the glebe-house and fencing the old glebe, "so as to make the one tenantable, and the other usefull."

Will vestry enter into such an engagement with Mr. VanDyck as will secure the payment of his salary by their successors, as well as themselves;

Will vestry give £20.0.0 to the support of the Bishop?

Vestry resolved, in respect to the first article concerning Fishkill, that:—] we always have and still stand ready to settell with them

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Amicably upon terms of Justice and Equity, whenever they make the application.

[The subsequent articles vestry considered were "out of the question," for the following reasons:—A final contract was entered into with Mr. Vandyck long since; said contract was approved by both parties to it, and duly recorded (see No. 6, preceding); as proof of Mr. Vandyck's recognition of this contract, the treasurer produced his receipt, dated Poughkeepsie Nov. 24, 1784, for "the sum of £4.0.0, on agreement of the yearly salary commencing the 14th day of Nov. 1784."]

These schetches, and our former transactions as far back as June 20th, 1784, Plainly prove that the Obligations between us are mutual, final and decisive, which, if either of the parties Seek to violate they must incur the Guilt of Breach of Contract, honour and good faith, thus religiously pledged.

Mr. Vandyck, notwithstanding all our Arguments, positively asserted that he did not Consider Himself bound by any former agreements. The Question was then put to him whether he meant a removal among us.

His Answer was that he owed Canonical obedience to his Bishop, whom he should Consult on the Occasion. Whereupon he withdrew.

This kind of Conduct was considered by the vestry as Equivocal. Resolved, by this Corporation in Vestry assembled, that Mr. Vandyck's appeal to the Bishop makes it necessary, for the vindication of the congregation we Represent, to transmitt to the Venerable Bishop an Account of our proceedings, to be by him committed to the worthy Clergy over whom he presides (whose warm wishes we would study to preserve), to Counteract any Unfavorable representations which Mr. Vandyck may make against us, in Justification of his reprehensible Conduct toward us.

Vestry then unanimously agreed to meet at the house of Mr. Richard Davis on saturday next for the dispatch of this Business and adjourned.

### 11. *Vestry Minutes*, Vol. 1, p. 76.

1785, Aug. 24, Mr. Vandyck called upon Mr. Badger and Mr. Pritchard. He desired them to inform the vestry that their non-compliance with his proposals of the 22d Instant would not retard his coming to Settel here. It was his wish that all misunderstanding between us might be buried in Oblivion. He proposed mutual concessions. And declared his intention of an immediate removal with his family, as soon as he effected the Settelment of some important private business between himself & Mr. Arden of New York.



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The 27th Vestry met, and, upon the above report laid aside their design of addressing the Bishop.

They can't make concessions, being conscientiously of opinion they have not Erred.

If Mr. Vandyck removes hither, he will be cordially received agreeable to the letter of the Call.

12. *Vestry Minutes*, Vol. 1, p. 77.

The following letter was Received from Mr. Vandyck.

[Copy entered in *Vestry Minutes*. Original letter on file, Parish Mss., Van Dyck papers, No. 4.]

New Hackensack  
Sept'r 28th, 1785.

Gentlemen

I have the pleasure to inform you that on Friday the 16th Instant I was admitted into Priests' Orders over the Churches of Fishkill & Poughkeepsie. The Titles from both Churches were presented to Bishop Seabury and he was pleased to accept of them and they are now in his Possession.

I lament the delicacy of my situation with regard to the Trespass Act in your State, which I am afraid will prevent my coming to my Pastoral charge as early as I could wish.

I am at present only a *bird of passage* here, and must return tomorrow from hence by 12 o'clock at noon. I therefore request to see your Vestry, or a committee from that Body, before my return to Connecticut, at the house of Mr. John Cooke, as it is not judged prudent for me to go to Poughkeepsie. The necessity of this interview you must be convinced of and I shall expect to see you by nine o'clock tomorrow morning at farthest. I should be glad of your answer by the return of the bearer.

I am Gentlemen

The Vestry-men of

Poughkeepsie Church.

Your most hum'l Servt

Henry Vandyck.

Mr. James Pritchard waited on Mr. Vandyck by the appointment of Vestry at Mr. Cooke's.

13. *Vestry Minutes*, Vol. 1, p. 77.

A letter from Mr. Vandyck dated Fishkill 31 Octr 1785.

[Copy entered in *Vestry Minutes*. Original letter on file, Parish Mss., Van Dyck papers, No. 5.]

## *The Records of Christ Church*

Fishkill October 31st 1785

Gentlemen

I am exceedingly sorry that the weather was such yesterday that you could not attend Church here, as from the assurances of Major Bush I had reason to expect you.

The unhappy situation I am in, with respect to Mr. Arden's demand, you are not unacquainted with, as you have seen Mr. Verplanck's letter to me on the subject.

As both Congregations look upon it as only personal, and conceive their circumstances to be such as that they cannot, by any means, afford me the least aid in order to enable me to come among them, I cannot but lament the unfavorable prospect of my settling with you.

An attempt however is concluded to be made with Mr. Arden once more, in hopes that, from the improbability of his obtaining any advantage, he may be induced to accept of more moderate terms: but I confess my hopes are small, as, from Mr. Verplanck's letter he seems determined.

Should this unfortunately be the case it will be necessary for you to make choice of some other Gentleman to officiate in your Churches, as it will be altogether impossible for me to comply with your desires.

I presume you are not unacquainted with the conditions upon which Mr. John Le Roy took the Glebe from me, as it was reduced to writing, and, if I mistake not, lodged eventually in the hands of Mr. Emott.

You will therefore take charge of the neat produce of the farm, according to that stipulation, to your own advantage as well as for the Fishkill Church; and should you think proper to require anything further from me, in compensation for the vacancy of the House during the Summer season, I will endeavor, upon the first notice to make you recompence as soon as I shall be able.

These Observations I have made, should I not be able to come to you, which nothing would have prevented but this rigid and unjust demand.

Commending you & yours with All the Church to God's Love and Grace

I am

Gentlemen

Your most hum'l Servt  
Henry Vandyck."

*The Records of Christ Church*

14. *Vestry Minutes*, Vol. 1, p. 78.

Another letter from Rev'd Henry Vandyck bearing date 16 Nov'r 1785 at Stratford.

[Copy entered in *Vestry Minutes*. Original letter on file, Parish Mss., Van Dyck papers, No. 6.]

Stratford Nov'r 16th 1785.

Gentlemen

Immediately on my return from Fishkill I wrote Mr. Joseph Stringham, one of the gentlemen employed to negotiate with Mr. Arden, and informed him of the instructions given to Mr. Mesier.

I however made one offer more, which was a compliance of his proposal by Mr. Verplanck of £125—as to the sum in the following manner, viz. £50 in one year, £50 in two years, and the £25 in the third year, and to find him security for the performance, which I really thought he would have accepted.

To my great surprise however, I received for answer that he insisted on £25 being paid down, £50 the first day of April next, and £50 in one year from that period with security for the payment.

This it was out of my power to comply with, as it would be impossible for me to raise the £75 at the two periods proposed.

My feelings are not to be expressed. Resignation is my duty; for doubtless there is wisdom in the Permission—God knows what is best both for you and me—let us not faint under his rebuke.

It will now be necessary for you to look out for a Pastor who may supply your Church, as I cannot think of going to you with a Family of small Children under this heavy load of Debt.

I pray my God to give you a right understanding in all things. To His Grace I commend you, which will be sufficient for you if you rightly improve it. My best love and Blessing ever attend you.

Farewell

Henry Vandyck.

15. *Vestry Minutes*, Vol. 1, p. 81.

Rev'd Henry Vandyck's Letter dated at Bulls works 9 Febr 1786.

Gentlemen

I am now come on thus far with a Friend of mine, Mr. Andrew Hurd, who passes through your town.

## *The Records of Christ Church*

By him, I wish to communicate to you that I have been in New York, since I was with you last, in order to negotiate with Mr. Arden, and I am sorry to tell you that my journey was ineffectual as to its intentions with him.

The result however of the whole proceedings I have with me, that passed between us, and I wish to lay them before you. I must therefore beg you will appoint a Committee of one or more from your body to meet me at the house of the Widow Beach, at this place, on Monday next, or Tuesday evening at furthest, that we may finally fix whether I am to be with you or not.

It is a matter of consequence with me that this affair should be settled between us without any longer delays. If, therefore, I should hear nothing from you by the time I have fixed, I shall immediately return home and look upon myself at liberty to engage with any other Congregation that shall offer.

If you have been favored with any informations from Mr. Arden since I left New York, by Mr. Benson or any other person, I request you will bring it with you.

I could wish to be with you at this time in person, but my confidence in Mr. Arden's integrity is so small that I cannot think of adventuring into your State as yet; for which reason I have appointed a meeting at this place, as convenient to you as possible, being only 28 miles from you by the way of Coll VanderBurgh's.

I desire you will, if possible, inform the Fishkill congregation of this interview; although I am fully of opinion that a Committee from you will answer every purpose.

With due regard I am, gentlemen,

Your humble Servant  
Henry Vandyck.

The Church Wardens &c  
Poughkeepsie Church.

The above letter came to hand Saturday the 11 Febr 1786, and was communicated by Mr. Emott to Richard Davis Senr, Richard Davis Junr, Melanethon L. Woolsey, James Pritchard, Robert Noxon, Henry Mott and Ebenezer Badger, members of Vestry.

They all declined attending the interview Proposed by Mr. Vandyck, the most distant prospect of his Becoming our Clergyman being Vanished.

## *The Records of Christ Church*

16. *Vestry Minutes*, Vol. 1, p. 82.

1786, Mch. 16, Ordered, that Richard Davis, Daniel Lefferts, & Isaac Baldin junr be a Committee to rent the parsonage for ensuing year, And likewise to dispose of the hay and grain which were produced on the Glebe last year intended for Rev'd Henry Vandyck. Resolved, that the Rev'd Henry Vandyck's not Complying with the Conditions of the Call renders it Void.

17. *Vestry Minutes*, Vol. 1, p. 84.

1786, April 18, Ordered, that James Pritchard be furnished with acc'ts of ... such persons who are in arear for one third of a year's Salary towards Mr. Vandyck; which he is to Collect.

18. *Vestry Minutes*, Vol. 1, p. 87.

1786, Oct'r, The Rev'd George Wright came, recommended to us by sundrie Gentlemen in New York, and performed Divine service here much to the Satisfaction of our Congregation.

Whereupon the Vestry ordered their Secretary to write to the church of Fishkill desiring their Concurrence in the settelment of Mr. Wright as Clergyman of the United Episcopal churches of Poughkeepsie and Fishkill.

19. *Vestry Minutes*, Vol. 1, p. 87.

1786, Nov. 21, A special meeting of vestry.

Attended also Mr. John Cooke and Doct'r Cooper, being a Committee appointed by the Trustees of Trinity Church at Fishkill.

They informed us that our letter had been received by their church, who had Ordered them to signify to us that they wish to Settel Mr. Vandyck as our Minister, in preference to Mr. Wright. They also laid before Vestry letters from Mr. Vandyck, in which he offers to come to the Churches, and that all former misunderstandings may be buried in Oblivion on all hands.

The question was then asked Mr. Cooke, what would be the consequence of a refusal to settel Mr. Vandyck on our parts.

He replied, That their church were resolved to call Mr. Vandyck, and that it was their sincere wish that we would join with them, in preference to any other congregation; but, should we decline, they meant to embrace a proposal held out to them by the Episcopal church at Peekskill, who also wished to settel Mr. Vandyck. Upon motion made, it was resolved to determine the matter by ballot. The ballot's being taken and counted the votes were as follows

Ayes—six

Noes—two

## *The Records of Christ Church*

The question being thus determined in the affirmative that the Rev'd Vandyck be received as Minister of the united Episcopal churches, a letter was then wrote to convey him the information, in the words following:

Rev'd Sir

We hereby inform you that we have agreed to receive you for our minister according to our former agreements with you —(Except this,—that you are to preform your labours in the Ministry equal to both churches, instead of Preforming two thirds in Poughkeepsie and one at Fishkill; that you are to have the Old glebe, with the gore which lies East of the glebe; that the twenty-three acres lying west, & adjoining the glebe, you are not to have the use of as not belonting to the glebe)—Under these circumstances we wish to have you, and shall most cordially receive you, and do Sincerely hope they will be agreeable to you.

We expect that whenever you move with your family here, that your Salary will commence.

That we agree to the terms that Mr. Benson has made with Mr. Arden.

With respect to what the legislature may do respecting the Repealing the Trespass law, we cannot take upon ourselves to determine. That matter we must leave to yourself.

Only we wish to hear from you Concerning it & when you will be ready to come here.

We remain respectfully yours

Poughkeepsie 21 Nov'r, 1786

The Rev'd Henry Vandyck  
Old Milford.

John Cooke  
Jeremiah Cooper  
John Davis  
Robert Noxon  
Ebenezer Badger  
Henry Mott  
Daniel Smith  
James Pritchard  
Isaac Balding jun'r.

20. *Vestry Minutes*, Vol. 1, p. 89.

The following Letter came to hand the latter part of Jan'r.

[Editor's note: Copy entered in *Vestry Minutes*. Original letter on file, Parish Mss., Van Dyck papers, No. 7. Addressed on the outside to "Mr. John Davis, Merch't, Poughkeepsie."]

*The Records of Christ Church*

Milford January 22d 1787

Gentlemen

Your esteemed favor of the 21st of November I received the 15th of December; since which, I have been so unwell, as not to be able to give you an answer before this; but thro' Gods goodness I hope soon to obtain a permanent state of health.

I receive your invitation to the cure of your Churches with a sincerity equal to your own: and I do most earnestly supplicate Him, from whom cometh every good and perfect Gift, that we may meet in His own good time in Love and peace.

I observe, although I am to be considered upon the former agreement, still there is a meterial difference in the location of the Land; I however trust you will do what is right, as soon as I can remove with my family among you; which will take place as early as possible in the Spring.

In full confidence of this, I shall rest contented until that long wished for event. If my Health permits, the Lord willing, I fully intend to be with you before Easter so as to set things in order before my arrival.

I have wrote Bishop Seabury on the subject, and also for his approbation of the measure; as soon as I receive his answer I shall immediately communicate the same to you.

As to Arden I can say but little as yet, although I am in continual expectation of receiving a new proposal from him, upon paying the whole in cash down. A friend of mine in NYork thinks for this, he may be reduced to £60,—which I will do. At any rate his affair will be no further prevention of my coming among you, as he cannot recede from his own offer through Mr. Benson.

Begging Gods Blessing may attend you & yours, together with all the Bretheren in both congregations, I am,

Gent'n your Servant

in Christ Jesus,

Henry Vandyck.

To the  
Church wardens & Vestry  
of Christ & Trinity Churches, Poughkeepsie & Fishkill.

21. Parish Mss., Van Dyck papers, No. 8.

Original letter from Henry Van Dyck.

Addressed to "John Cooke Esquire, Fishkill."

## *The Records of Christ Church*

Milford February 15th, 1787.

My dear Sir,

I hope you all arrived safe home without any accident, & that good Mrs. Cooke received no injury in her health from her winter excursion, & found all well home.

I thank God, my jaundice is now going off fast; but leaves me very weak and low; neverthe less (the Lord willing) I hope to see you all before Easter Sunday, as I begin to gain my health.

I must hope also, that my Letters arrived at Poughkeepsie in season.

Permit me to ask your kind attention to the Glebe House & Land, in consulting with the Vestry of both congregations about the repairs of the House, so as that I may enter with my Family in some kind of decency; the propriety of which I must leave with you and them, together with such addition of Land as may enable me to live.

I presume the House & Land will be free the first of April; so that there will be some little time left to admit of repairing and cleaning the House, & putting other, like matters, about the Garden, in such state as not to be very disadvantageous for gardening.

I fear I shall be troublesome to you; but I know you will forgive me upon this occasion.

I beg to be remembered in Love, in which Mrs. Vandyck joins me, by you all; & that you will communicate our warmest affections to both congregations, & Mr. Verplanck in particular with the other Gentlemen in both Vestrys.

Tell Dr. Ball he must forgive me not writing, as I intend he shall *hear me*, & not *from me*.

I am with real affection & esteem

D'Sr. yr. most huml Servt.

Henry Vandyck.

21. *Vestry Minutes*, Vol. 1, p. 90.

1787, April 10, [The secretary was ordered] to write immediately to the Vestry of Fishkill [asking] their concurrence in letting Rev'd Henry Vandyck have, in addition to the Old Glebe (for one year) a Certain piece of Land supposed to contain about 50 acres, now in our possession. And, also, their approbation concerning the necessary repairs of Parsonage for reception of Mr. Vandyck, who intends shortly to remove here.



*The Records of Christ Church*

22. *Vestry Minutes*, Vol. 1, p. 91.

1787, June 12, Ordered by Vestry that a Record be made in their Journals of the time when Rev'd Henry Vandyck became Rector of this Church, which took place 27 May 1787, being Whitsunday.



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